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THE

STORY

OF A

CONVERTED SKEPTIC.

By JAMES FREEMAN CLARKE.

PRINTED FOR THE

American Unitarian Association.

BOSTON:

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118 Washington Street.

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Price 2 Cents.

[The following narration, which was first printed in the Christian World, seems to me adapted to exercise a useful influence, by presenting a faithful transcript of the experience of an individual soul. For this reason only do I desire its circulation; and for this reason, I am confident that she to whom it refers would readily consent, could she be consulted, to its publication in the present form. — J. F. C.]

CAMBRIDGE:
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THE CONVERTED SKEPTIC.

"To humbleness of heart descends
This prescience from on high,
The faith that elevates the just,
Before and when they die,
And makes each soul a separate heaven,
A court for Deity."

Some months after my arrival in ****, I became acquainted with a lady who had just come to the place to teach. She was a very intelligent and accomplished person; she had been very successful as a teacher in other places, and immediately obtained a full school. It was however reported of her that she was an infidel, and some of the parents who designed to send their children to her called on her to see the extent of her heresy. They began by asking her whether she believed that there was a God. "No," she replied, "I do not *believe* that there is a God, — I *know* that there is a God." This answer will indicate some traits of her character. She had a very clear understanding. What she believed, she believed with a conviction almost amounting to knowl-

edge. What she could not see distinctly, no threat or allurement could induce her to profess.

She was indeed a seeker. She had one of the most ardent, active, and truth-loving minds I have ever encountered. Amid weariness and disease, when she seemed entirely exhausted by her labors, or oppressed by cares, she would always rise refreshed at the suggestion of a new thought, or to engage in any new study.

She was, however, a Deist. She had a reverence for the character of Jesus, and a profound belief in the divinity of many of his doctrines, for they approved themselves to her reason and heart. But she could not understand nor accept the supernatural part of revelation. Miracles were stumbling-blocks to her mind. Nor did she feel the necessity of more faith than she then possessed. To her mind, religion was obedience to the laws of God, made known in our constitution and in the course of things. Mental and moral culture she thought sufficient to perfect our nature, and she had devoted her life, thus far, with an earnest and generous enthusiasm, to cultivate thus her own nature, and that of others. She was a sincere philanthropist. She desired the good of her race, and was glad to contribute to it according to her opportunities.

This was her state of mind when I first knew her. But circumstances soon occurred to produce some change in her feelings, and to induce her to feel somewhat more the desirableness of faith in revelation. These circumstances arose from the condition of her school. Her plan of government had always been to appeal to the reason and affections of her pupils. Coercion and punishment she had never used. And in New England, where she

had formerly taught, she had always succeeded by this mode. Her pupils were her friends, and she had an unbounded influence over their affections. But in ****, the case was different. She was here suddenly introduced to sixty or seventy girls, who had never been accustomed to this mode of government, who were controlled very little at home, who were insensible to her kindness, and had no interest in study, nor any ambition to excel. Her school was consequently a scene of disorder, which all her great energy and devoted efforts could only to a small extent correct. She, however, determined to be true to her principles. If she could not produce order and obedience by an appeal to reason and affection, she would not have it. But by degrees, the parents, who did not understand her system or disapproved of it, removed their children. The school, which had been very popular, became unfashionable, and dwindled away.

She reflected on the cause of this failure. What was the difference between the Western children and those she had formerly taught in New England, which made the latter so much more tractable? It was not in natural intelligence, — the Western girls were quite as bright as the Eastern, perhaps more so. It was not in the affections, — the Western girls were full of sentiment and feeling. She found it to be the absence of habits of reverence; a defect she perceived, not only in the children, but throughout society. Children had little reverence for parents, teachers, elders; the ignorant, little respect for the wise. Neither age, rank, character, past services, wisdom, reputation, nor virtue commanded the respect which was their due. The virtue of the Western char-

acter was its independence ; its vice, this absence of reverence. And she at last was forced to ascribe this defect to the absence of that religious training, that deep religious influence, which surrounded the childhood, youth, and age of the inhabitant of New England. She then, for the first time, felt how important that influence was, — how much she herself, and others, owed to it, unconsciously. This influence came from Christianity, — might there not then be more good in Christianity than she had supposed ?

Personal experiences contributed to strengthen this feeling. Disappointed and deeply tried in her school, — a stranger in a place where she found little sympathy, she felt the need of a greater spiritual support than ever before. As earthly hopes seemed failing her, she needed a heavenly. She suddenly felt a strong desire to be able to appropriate with full faith to herself the promises of the Gospel. She now *wished* that Christianity were true, as she had not before.

Yet she was not a person to suffer her mind to be blinded by her heart. Many and many were the conversations which we held together on this subject, which always ended with the declaration on her part, — " I never *can* believe in the resurrection of Jesus " ; and on my part, with the request that she would not yet give up her endeavours to attain to this belief, and the assurance of my own strong conviction that she would yet become a believer. I urged her to pray for light and guidance. She consented to make one prayer, and that she constantly made, morning and evening, — " O Lord ! if the religion of Christ be from thee, help me to receive it." This was the substance, for some months, of her daily prayer.

I soon found that the great difficulty in her mind, which prevented her from receiving Christianity as a supernatural revelation, consisted in her strong conviction of the permanence of all God's laws. This seemed to be an *instinct* of her mind ; this belief in Law. She could not believe in a miracle, because it was a violation of a law of nature.

As soon as I found where the real difficulty lay, I was able to suggest the very simple thought by which it was removed. As it happened, I had been myself troubled in mind on this very point. "How do you know," said I, "that a miracle *is* a violation of any law ? The Bible nowhere defines it so. A law, or rather *power*, of nature may be overcome and neutralized by another power, without being suspended. A power may be *above* nature, without being *against* nature ; it may be *super*natural, without being *un*natural. One who saw water raised in a pump for the first time, might think it a violation of the law of gravity, — might think that the weight of the water was taken away. But we know that it is merely overcome by the presence of a new power, the weight of the atmosphere. Now can we not suppose that God interposed in the time of Jesus, and gave him a new power by which to work miracles, not by violating any law of nature, but by overcoming it ? "

By means of this simple suggestion, and the various illustrations and reflections accompanying it, the main objection in the mind of my friend to a supernatural revelation was removed. But she did not become a complete believer, until she had carefully studied the external evidences of Christianity, particularly in the *Introduction to*

the New Testament, by Michaelis. This book, which she found by accident, and which I should never have thought of recommending to her, removed wholly her remaining doubts, by showing her the way in which the books of the New Testament had come down to us.

And now, having thus described her intellectual change, I find myself unable adequately to speak of the change of heart and life which followed from it. She was not a person to go half way in any thing. Having become a believer, she became a trusting, childlike believer. The words of Jesus had become to her spirit and life. Before, she had almost lived without prayer, from a doubt whether it was consistent with the attributes of God to answer prayer. Now, prayer was the breath of her life ; it was her daily food and nourishment ; she lived on it. She felt it her duty publicly to unite with the church, and as she had been known to be an unbeliever, to let her present light shine. She was a most active and useful member of the church. She took a class in the Sunday School, and her class was soon the most interested one, and the most interesting, there. She volunteered to teach the Sunday School children to sing, and met them every week, after her harassing labors in her private school were over, and, though exhausted in body and mind, never failed to show the deepest interest in their progress. The Bible became the object of her constant study and chief interest. She visited the poorer members of the church, and those whom she thought might be neglected, or those who were in need of comfort or advice which she could give. The church never knew how much it owed to her.

Out of the church, her influence was also felt. The members of Orthodox churches, who saw her manner of life, her faith, her piety, used to say to one another, — "Whatever other Unitarians may be, Mrs. —— is certainly a Christian. If ever there was a pious and holy woman, she is one." She took a deep interest in the slaves, and was their wise friend. I well remember one poor slave in particular, whose temper was so violent that she could not be kept anywhere, who used often to be whipped every day, and then sent home, who came and worked in the family where Mrs. —— was, in order to be near her, and made the best servant in the house. She did not even need a harsh word. Every night, after her work was done, she would go up to this lady's room, and Mrs. —— would teach her how to command her passions, would give her religious instruction, and would show her how to act toward a little black boy, her child. In this way she seemed to feel that she was a debtor to high and low, to young and old, to all whom she could by any possibility benefit.

In her own private school her new spirit soon showed itself. This school had diminished till only ten or twelve children remained ; but these had, at last, learned to understand her, and she had succeeded in carrying out her plans of government. Her school was now a little family, — a group of friends. All the children had caught her ardent thirst for knowledge, — some of them her loftier love of truth. All felt that deep attachment for her, which we only experience toward those who have awakened our spiritual natures, and roused us to a consciousness of the high ends for which we were born.

Ever since Mrs. —— became a Christian, she had felt great sorrow at not having exercised a distinctly religious influence on the young persons whom she had formerly had under her care. She had avoided saying any thing to them to excite doubt, but she had not encouraged faith or prayer. Now, she wished to exercise a direct religious influence upon her school, which she felt would be an advantage to the children in more ways than one. But some difficulty attended it. It had never been usual in the schools in **** for prayers to be offered by the teachers, and Mrs. —— could judge a little of the feelings of her own scholars, by hearing some of them speaking of a teacher who had just attempted to introduce the custom, and saying that "*they* would not go to a school where they had prayers." These difficulties she overcame with great judgment. One day a little girl did something wrong, and Mrs. —— said to her, — "Why have you done this? Do you *wish* to give me trouble and make it harder for me to teach you?" "No," said the little girl. "Then why do you do so?" "I am sure I don't know. I don't wish to. I try not to displease you, but I forget." "Well," said the teacher, "do you not think that you would remember better, if we were to take some few minutes every morning, before school begins, to think about the faults we are likely to commit, and to make resolutions not to do them?" "I suppose so, — I should like that." So also the other children said. The next day, before school began, Mrs. —— reminded the scholars of their plan, and said, — "Let us put our heads on the desk and be silent for a few minutes, while we make our resolutions." One of them, ob-

serving that the teacher also put her head on the desk, said afterward, — "Do *you* make resolutions too, Mrs. ——?" "O, yes!" she replied; "I must make resolutions not to be provoked with you when you do wrong, to keep my temper, and not be tired of teaching you. And besides, I know that I cannot keep my resolution except God helps me, and so I ask him to assist me to resist my temptations and to do my duty." The next day, one of the girls said, — "Mrs. —— will you *make your resolutions aloud*?" The teacher said, — "I will, if you all wish it." All agreed in asking her, and she, knowing that they understood that it was a prayer, made a short prayer for them and for herself. And, at their request, she continued this practice, and so introduced prayers into her school by the request of the scholars.

It only remains for me to speak of her own happiness in her religion. Her labors were arduous, her cares great; she was obliged to be separated from her family, to whom she was tenderly attached; her health was very poor; her prospects by no means encouraging; she had little of the kind of society to which she had been accustomed, or the intellectual intercourse which was one of her chief earthly pleasures. But, notwithstanding all this, she had a deep inward peace at the centre of her soul, which gave serenity to her accents and sweetness to her expression. "I feel," she would often say, "that my coming to the West was providential; and though I have endured many trials here, I would gladly have borne many more for the sake of the *faith* which I have here attained."

I never knew a person who walked more closely with

God, or who was so instantly aware of any cloud which came up to separate her soul from him. Once, anxiety about the life of her distant and only child, whom she dearly loved, caused her for a day or two to lose her entire submission and dependence on God. She was inwardly discomposed for a brief space. But on the third day, after earnest prayers, she reappeared with her former serenity, went about her duties with composure, and waited calmly for a week, till another letter came, to tell her that her child was out of danger.

And now it only remains to speak of her death. I was away from ****, having gone to spend a week in a city about one hundred and fifty miles distant by the river. But it was winter, and a sudden rise in the water filled the river with drifting ice, which made it impossible for a boat to leave the port. For four weeks I waited, expecting every day in vain an opportunity of going home, and hearing nothing from it all the time. At last, one afternoon, as I stood on the landing, looking at the boats, I saw one preparing to move. I immediately went aboard, and we made our way slowly along through the floating ice, until within about eight miles of ****, when we could go no further. I went ashore and walked to the city. The first news I heard was, that Mrs. —— was dead, and was to be buried that afternoon. Letters had been written to inform me of her sickness, but they had not reached me. Her funeral was to take place about an hour after my arrival.

She had expressed, during her brief sickness, a desire to see her distant friends, but did not repine. She said, — "If my Master has more work for me here, I am willing to

live ; if not, I am ready to die." In this frame, she passed away.

The funeral was from the church. It was crowded with those who knew and loved her. People of all denominations were present. Although absent from most of her relations, she did not go away unmourned. In her case was fulfilled the wish of Jeremy Taylor. "I desire to die a *dry death*, but am not very desirous to have a *dry funeral ;* some flowers sprinkled on my grave would do well and comely, and a soft shower to turn those flowers into a springing memory or a fair rehearsal." But particularly touching it was to see the little children who had belonged to her school, or Sunday class, crowd around the coffin with loud sobs, and refuse to be comforted for the loss of their good teacher. My own loss was very great, but there was much to comfort me in the manner of her departure.

Every thing in the above sketch is strictly true, and there are a few instructive inferences which I cannot forbear indicating.

1. The above history is, to my mind, a complete refutation of the idea that we can dispense with historical Christianity, or that the miraculous part of the Gospel is unimportant. Mrs. —— believed the morality of the Gospel, — she had a full faith in natural religion, while a skeptic. The change in her opinions related to the dispensation as a supernatural one, and to its miracles. But the change in her opinions on these points was followed by the most profound inward change, and she became a new creature.

2. The above history shows the importance of a true

philosophy, and the advantage of those views of miracles which take away their unnatural character. Many persons say that it is of no use to enter into such distinctions at all, but in this case it was of the greatest use, as it removed the main difficulty in the way of her conversion.

3. We may learn from this story to trust more in the leadings of Providence. In this case was verified the saying of Jesus : — "No man can come to me except the Father draw him." God's providence, which carried her into a new country and amid new scenes, was the first means of leading her to a faith in Christ.

4. We may learn from this history that Unitarianism contains all that is necessary to produce eminent piety and holiness, to convert the infidel, and to give peace in the dying hour. The doctrines and views which were the life, and comfort, and hope of Mrs. —— are such as all Unitarians *profess* to believe, though many of us believe them with the head rather than the heart.

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A

BRIEF STATEMENT

OF

REASONS FOR DECLINING TO RECEIVE

THE

DOCTRINE OF THE TRINITY.

By Rev. JOHN CORDNER.

PRINTED FOR THE

American Unitarian Association.

BOSTON:

WM. CROSBY AND H. P. NICHOLS,

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[The following tract was written to serve a temporary and local purpose. It was published originally in the Montreal "Bible Christian." This much it may be necessary to say, in order that certain allusions which appear in it may be readily understood. — J. C.]

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BRIEF STATEMENT.

The belief in a tri-personal Deity is a fundamental point in the popular theology. As faith in a God, or great First Cause, must lie at the bottom of all religion, so a faith in the threefold nature of the Supreme Being may be regarded as the basis of what is conventionally termed Orthodox Christianity. According to that system, each of the three alleged "persons" of the Godhead has an appropriate and peculiar function to fulfil in relation to man.

Now this distribution of the Supreme Being into three "persons," "hypostases," "subsistences," or "somewhats," (as they have been variously designated by Trinitarian theologians,) is declined by a large and constantly increasing class of Christian believers. These maintain that the one God who is acknowledged by all Christians is personally one, — one in the proper and absolute sense of that term, — undivided and indivisible. Thus, while the bulk of the Christian world believe in God's threefold nature, or the *Trinity in Unity*, this class of believers hold to the doctrine of God's uncompounded nature, or *simple Unity*. Designated with reference to their ideas of the Godhead, the former should, in strictness of language, be called *Trinitarian-Unitarians*, or, as believers in a triune

God, *Tri-Unitarians;* while the latter should be named simply *Unitarians.* But, for the sake of convenience, it has been adopted as a custom to style the former *Trinitarians* simply, their belief in God's unity, in the sense they put upon it, being all the while understood. It is likewise usual to style the latter *Unitarians* simply, always meaning by that term those who maintain the strict unity of the Supreme Being.

Both classes are Christian believers, though in different senses. Both classes maintain that Jesus Christ is the Son of God, the Saviour of men, the Lord and Lawgiver of the Christian Church, the Mediator between God and man. But on each of these terms they respectively put different constructions. The Trinitarian conceives that the term "Son of God" is to be understood as conveying the idea of a strict identity of essence or nature with God, so that Christ is on a perfect equality with the Supreme Being, or, in fact, is the Supreme Being himself. He considers that the term "Son of God" has an equivalent or synonyme in "God the Son." The Unitarian, on the other hand, conceives that the term "Son of God" denotes a being distinct from that God whose Son he is, proceeding from him, and therefore posterior to him in point of time, and subordinate to him in point of rank. The Trinitarian conceives that Christ was the Saviour of men by virtue of his Supreme Deity, in consequence of which he was enabled to offer an infinite sacrifice on the cross, to expiate the sins of mankind. The Unitarian, on the other hand, conceives that Christ was the Saviour of men by virtue of his office as a teacher of divine truth, by the sinless and perfect example he set before us, by the pro-

foundly interesting spectacle of his death upon the cross, endured on account of our sins, and by which the heart should be moved to reverence, repentance, obedience, and love. Unitarians generally consider that Jesus is the Saviour of men by establishing a system of motives, means, and influences, to act upon the human mind and heart, to turn man from sin, and thus save him from the consequences of sin, to bring him into the way of holiness here, and thus, through the great mercy of God, secure him a heaven of happiness hereafter. The Trinitarian conceives that Christ is Lord and Lawgiver of the Christian Church by virtue of his own inherent and underived authority. The Unitarian, on the other hand, conceives that Christ is Lord and Lawgiver of the Christian Church in consequence of the power and "commandment he received from his Father." He conceives that "God made Jesus both Lord and Christ." The Trinitarian conceives that Christ is Mediator between God and men; but that his office and individuality as such are to be regarded as distinct from his alleged Supreme Deity. Hence he speaks of his mediatorial character and capacity as something different and distinguishable from that superior nature which he assigns to him. The Unitarian, on the other hand, recognizes no such distinction of two natures in Christ. As he believes God to be one uncompounded being, so likewise he believes Christ to be one uncompounded being. He regards Christ as the Mediator between God and men, because God raised him up as a divine messenger, and qualified him by extraordinary gifts to perform an important work for humanity. According to the Unitarian view, God and man were at variance.

God had compassion for the world, and wished man to become reconciled to him. Christ was the medium through which God put himself in communication with man. Through him, as the Mediator, came all the spiritual blessings to the human race ; and through him again, as the Mediator, are all offerings of praise and prayer to ascend from man to God. Both parties, then, receive Christ as he is offered to them in the Gospel, but they put different constructions on the terms found there in connection with him. By thus receiving Christ in sincerity, and to the best of their knowledge, as he is revealed to them, they become his professed disciples. In addition, then, to the names already given to them on account of their belief in a God, and their particular views of the Godhead, we attach the name *Christian* to them. The Trinitarian becomes a *Trinitarian Christian ;* the Unitarian, a *Unitarian Christian.* As to which party is right in its interpretation of the Scripture, that is just the point in controversy.

Ever since the period of its first authoritative promulgation by the Council of Constantinople, in A. D. 381, the doctrine of the Trinity has had a powerful and extensive hold upon the mind of Christendom. The dreadfully rigorous measures of the Emperor Thedosius effectually checked the discussion of the question, and paved the way for the complete triumph of the Trinitarian doctrine.*

* Here is a sample of the style in which Theodosius addressed the Arians, A. D. 383, two years after the Council of Constantinople : — "I will not permit throughout my dominions any other religion than that which obliges us to worship the Son of God in unity of essence with the Father and Holy Ghost in the adorable Trinity, — as I hold

The strong arm of imperial power severely exercised had given it a firm hold, and secured its prevalence in the Church before the night of the Middle Ages set in upon the world. When this dark period came, the human mind was hushed in slumber, or engaged in speculations which were calculated to augment, rather than diminish, the errors which had already become incorporated with the simple doctrines of the Gospel. In the sixteenth century, an open and successful revolt was made against the corruptions and abuses of the Church. It was not to be expected, however, that the Reformers of that period could discover and set aside the accumulated errors of fifteen centuries. Their work was the first step towards a glorious consummation, and a giant stride it was. But they did not rise completely above the evil influence of their times. Those who narrowly escaped the faggot for denying the doctrine of Transubstantiation could look without compunction on a brother Reformer in the flames because

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the empire of him; and the power which I have to command you, he likewise will give me strength, as he hath given me will, to *make myself obeyed* in a point so absolutely necessary to your salvation and the peace of my subjects."—*Waddington's History of the Church*, p. 99.

"Theodosius considered every heretic [that is, every one who differed from himself] as a rebel against heaven and earth. . . . . In the space of fifteen years, he promulgated at least fifteen severe edicts, ... more especially against those who rejected the doctrine of the Trinity; and *to deprive them of every hope of escape*, he sternly enacted, that if any laws or rescripts should be alleged in their favor, the judges should consider them as the illegal productions either of fraud or forgery." — *Decline and Fall of the Roman Empire*, Vol. V., p. 31.

he denied the doctrine of the Trinity. The fate of Servetus, and the part Calvin took in the affair, are well known matters of history. No doctrine was ever more favored and aided by the iron arm of temporal power than that of the Trinity. It is but little more than thirty years since the penal laws against those who ventured to deny it were erased from the statute-book of Great Britain.

It is no wonder, then, that it should be so extensively held and professed in the world at present. Nor should it be thought strange, that those who set it aside are now greatly in the minority. The power and the fashion of the world, the interests and the prejudices of the multitude, have all been in its favor. In a community or country where the denial of this doctrine is a new thing, those who venture on such a course will be regarded with distrust. And this is natural enough. To all around them they appear as innovators on things most sacred. In this light all religious reformers have been viewed at first. If the community be of an intelligent and inquiring character, it will be ready to ask, and willing to hear, what reasons Unitarians have for departing from so prominent a point in the popular faith. Such a disposition is proper and praiseworthy. Presuming that there are many persons in this community of that stamp, we propose to offer a few reasons in justification of Unitarians for adopting the course they have taken.

There are several reasons which compel us to decline the triune theory of the Godhead, and adhere to a belief in the simple unity of the Deity. In our opinion, the argument from common sense is against the doctrine of the Trinity; the argument from sound reason is against

it ; the argument from plain Scripture is against it ; the argument from ecclesiastical history is against it ; and even from those who believe it, as well as from those who deny it, we derive argument against it ; and to this we may add, that the doctrine on which it relies for support, and without which it could not be defended, is fallacious and untrue. Let us briefly illustrate what we have now laid down.

1. *The argument from common sense is against it.* The following extract from the Athanasian creed may be taken as a statement of the doctrine : — "The Father is Almighty ; the Son, Almighty ; and the Holy Ghost, Almighty. And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So, likewise, the Father is Lord ; the Son, Lord ; and the Holy Ghost, Lord. And yet not three Lords, but one Lord." Now, we say that common sense gives a verdict against every sentence of this statement. Here are three persons, each of whom is plainly affirmed to be God, and yet in the same breath we are told they are not three Gods, but one God. Common sense at once pronounces, that if the former part be true, the latter cannot be ; and if the latter be true, the former cannot.

Or take the statement and explanation of the Westminster Confession : — "In the unity of the Godhead there be three persons, of one substance, power, and eternity : God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding ; the Son is eternally begotten of the Father, the

Holy Ghost eternally proceeding from the Father and the Son." Here again common sense gives a verdict against the assertion that a son can be eternal as his own father, or that the third person of the Trinity can be precisely coeval with those other persons from whom he is said to have proceeded.

2. *The argument from sound reason is against it.* Some may think it unnecessary to make this a matter of distinct statement; inasmuch as sound reason, it is said, always confirms the dictates of common sense. But, under this head, we only intend to show, somewhat more minutely, that the verdict of common sense is correct. The assertion that there are three persons, each of whom is Supreme God, and yet that there is only one Supreme God, at once confounds numbers and contradicts first principles, and therefore it cannot be true. If the term "person" have any intelligible meaning, it implies, at least, a distinct individual existence. Now to affirm that there are two or three such distinct individual existences, each and every one of whom is omnipotent, etc., is to assert a moral impossibility. And with respect to the coeternity of the Son with the Father, this part of the theory is likewise at variance with reason and truth. Father and Son are correlative terms, necessarily involving the ideas of priority and posteriority in point of time. "The phrase, *Eternal Son*," says Dr. Adam Clarke (himself a Trinitarian), "is a positive self-contradiction. *Eternity* is that which has had no *beginning*, nor stands in any reference to *time*. *Son* supposes *time*, *generation*, and *father*; and time also *antecedent* to such generation." An argument of the same nature lies against the "eternal procession" of the Holy Ghost, or third person of the Trinity.

We know it is said, however, that the whole is a mystery ; and that a doctrine is not to be rejected merely because it is incomprehensible. In the latter opinion we fully agree. Many things are incomprehensible to us which are unquestionably true. The union of the soul with the body is an incomprehensible matter to us, yet we should never think of denying it. The fact of such a union is unquestionable. To explain it is *above* our reason, but there is nothing in the statement of it to *contradict* our reason. But it is very different, as we have seen, in the statement of the Trinity. There is a line of distinction to be drawn between that which is *above* reason and that which is *contrary* to it. If we lose sight of this line, there can be no end to the absurdities which may be presented in the name of religion. Under the much abused plea of mystery, the Roman Catholic finds what he conceives a sufficient shelter for the doctrine of Transubstantiation. It should always be observed that the Unitarians do not reject the doctrine of the Trinity because it is incomprehensible, but because it is defective in rational and Scriptural proof.

3. *The argument from plain Scripture is against it.* Every reader of the Bible knows that the general tenor of that sacred book is in harmony with the declaration of Moses when he said, " Hear, O Israel, the *Lord* our God is *one Lord.*" We read in the Bible that there is one God. We read, likewise, that " God is one." But it is nowhere stated that " God is three." And until such a statement is produced we do not see (and we say it with all respect) how Trinitarianism can be said to stand upon the same distinct and definite Scriptural ground as Unita-

rianism. Roman Catholic controversialists insist that the doctrine of the Trinity cannot be proved from the Scriptures alone.* To the same effect speak the Tractarians of the Anglican Church.† These parties hold the Trinity,

* In a discussion held at Castlebar, Ireland, in January, 1837, between the Rev Mr Hughes, a Roman Catholic priest, and the Rev. Mr. Stoney, Protestant rector, the former gentleman thus expressed himself: – "I believe the doctrine of the Trinity on the authority of the Church; and though he (Mr. Stoney) rejects Church authority, he would be glad to base his creed upon a splice of it. My belief in the Trinity is based on the authority of the Church; — *no other authority is sufficient.*'

† The following extract from the writings of the "Oxford Doctors" is worthy of attention in this connection: —

"What shall we say when we consider that a case of doctrine — necessary doctrine, the very highest and most sacred — may be produced, where the argument lies as little on the surface of Scripture, where the proof, though most conclusive, is as indirect and circuitous, as that for Episcopacy, namely, the doctrine of the Trinity? Where is this solemn and comfortable mystery formally stated in Scripture, as we find it in the Creeds? Why is it not? Let a man consider whether all the objections which he urges against the Scripture argument for Episcopacy *may not be turned against his own belief in the Trinity.* It is a happy thing for themselves that men are inconsistent; yet it is miserable to advocate and *establish a principle which*, not in his own case indeed, but in the case of others who learn it, *leads to Socinianism* [meaning Unitarianism]. A person who denies the Apostolical succession of the ministry, because it is not clearly taught in the Scripture, ought, I conceive, if consistent, to deny the Godhead of the Holy Ghost, which is nowhere literally stated in Scripture. . . . . If the Lord's Supper is never distinctly called a sacrifice, or Christian ministers are never called priests, still, let me ask, is the Holy Ghost ever expressly called *God* in Scripture? Nowhere. We infer it from what is said; we compare parallel passages." — *Tracts for the Times*, Vol. I., No. 45, Vol. V., No. 85, pp. 4, 11.

but they maintain that the authoritative tradition, or teaching of the Church, is necessary, as well as the Scriptures, to establish it. The Unitarians likewise maintain that it is not sustained by the Bible, and, as they discard the authority of tradition, they discard the doctrine of the Trinity likewise. Thus it appears that although the doctrine of a tri-personal God is the faith of the great multitude of Christian believers, yet it is at the same time maintained, by the large majority, that that doctrine cannot be legitimately drawn from the Scriptures alone. This consideration should surely have some weight with the careful inquirer.

The Trinitarian controversialist does not pretend to say that the doctrine in question is expressly revealed in the Bible. The most that is claimed for it is, that it is a doctrine fairly deducible therefrom by a process of inferential reasoning.* But wherever human reason is employed, the element of fallibility is introduced, and its deductions should not be arrayed against the utterance of the infallible Word, when that utterance is plainly, distinctly, and incontrovertibly spoken. The Bible teaches that there is "one God." All who admit the teaching of

* A Trinitarian writer, the Rev. J. Carlile, in his work called *Jesus Christ the Great God our Saviour*, thus states the matter: — "The doctrine of the Trinity is rather a doctrine of inference, and of indirect intimation, deduced from what is revealed respecting the Father, and the Son, and the Holy Ghost, and intimated in the notices of a plurality of persons in the Godhead, in the form of baptism and in some of the Apostolic benedictions, than a doctrine directly and explicitly declared. We have now come to the limit of explicit revelation, and are entering upon the region of *reasoning and inference*."

the Bible acknowledge this truth. This is the unity of the Deity which is held by Unitarians and Trinitarians alike. But the Unitarians maintain that the "one God" acknowledged by both parties is simply one; — they hold his *simple unity*, and for this opinion they quote a Scripture declaration, — "*God* is *one*." The Trinitarians, on the other hand, are not satisfied with this doctrine of the simple unity; — they hold a compound unity, called a *trinity* in *unity*. Now, to make their ground as strong as that of the Unitarians, they should be able to quote a Scripture declaration that "*God* is *three*." But they cannot do this. Their peculiar doctrine of the Godhead stands not on an express *Scripture testimony*, but on a process of *inferential reasoning*.

Even though their process of inferential reasoning could not be at once shown to be false, we should be obliged to reject its result when we discover its discrepancy with so plain a declaration of God's word. But it can be shown to be false. This is not the place, however, to enter on a discussion of such a nature. Our aim in these remarks is only to submit a few reasons in justification of Unitarians for departing from the popular doctrine of a triune Deity. The Trinitarians are very apt to speak of the Unitarians as relying too much on human reason. Such a charge, whenever made, is improper and unjust, and might be forcibly retorted. The doctrine of the Unitarian rests directly on Scripture, and can be stated in the very *language of Scripture*. The doctrine of the Trinitarian cannot be so stated. It is constructed by an exercise of human reason, and can only be stated in the *language of human creeds*.

Their conduct in this respect seems to us very inconsistent and extraordinary. To borrow the words of a late distinguished convert from the Trinitarian to the Unitarian faith, "they first construct the doctrine upon inference and human reason, and then prostrate reason to receive it."

The only text in the Bible where the *three* terms, Father, Word (or Son), and Holy Spirit, are mentioned together and called *one*, is 1 John v. 7 : — "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one." But what man, who values his character as a Biblical scholar, would say that this text is genuine Scripture ? That it is an interpolation is now admitted by eminent critics of every denomination. Yet it was clung to as a proof for the Trinity, by many parties, long after the critical evidence had spoken decisively against its genuineness.* And even yet it is offered as the first proof-text for that doctrine in the Westminster Confession of Faith.

The Scriptures plainly teach God's *simple* unity. The Deity is always spoken of as *one*. He is never styled *three*. Our Saviour repeats the declaration of Moses already referred to as the first of all the commandments. "Jesus answered him, The first of all the command-

* "We have some wranglers in theology," says the eminent Bishop Lowth, "sworn to follow their master, who are prepared to defend any thing, however absurd, should there be occasion. But I believe there is no one among us in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse 1 John v. 7."

ments is, Hear, O Israel! the Lord our God is *one Lord.*"* "In that day," saith the Prophet, "there shall be one Lord, and his name *One.*"† Elsewhere in the Prophecies he is styled "the Mighty *One*,"‡ "the High and Lofty *One*,"§ &c. And the Apostle Paul not only says that there is one God, but he writes expressly that "God is *one.*"‖ The general tenor of Scripture is in harmony with the texts cited. From all which it appears, not only that there is "one God," but that that one God is *one*, — one simply and indivisibly. The Unitarian and the Trinitarian alike believe that there is "one God." But while the latter affirms that in "the unity of the Godhead there be *three* persons,"¶ the former maintains that in the unity of the Godhead there is only *one* person, — he affirms that "God is *one.*"** Following up his affirmation respecting the three persons in the Deity, the Trinitarian asserts that "the Father is God, the Son is God, and the Holy Ghost is God."†† While the Unitarian, on the other hand, following up his affirmation respecting the one person only in the Deity, asserts that the "*Father*" is the "*only* true God."‡‡ Thus distinct and different do their statements stand concerning the doctrine of the Godhead. The Unitarian can state his faith in the very language of the sacred Scripture. But the Trinitarian

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* Mark xii. 29. † Zech. xiv. 9. ‡ Isa. i. 24.
§ Isa. lvii. 15. ‖ Gal. iii. 20.
¶ Westminster Confession, chap. iij., § 3.
** St. Paul's Epistle to the Galatians, chap. iii., v. 20.
†† Athanasian Creed
‡‡ Christ's prayer, — John xvii. 1, 3.

is compelled to resort to the language of human creeds and confessions.

4. *The argument from ecclesiastical history is against it.* It is worthy of remark, that the Jewish people never held the doctrine of a threefold God. We know that during a long course of centuries, their nation was the depository of the records of divine revelation. Inspired prophets and teachers were raised up amongst them, time after time, but none of these ever taught the doctrine of the Trinity. Nor did our Saviour and his Apostles ever teach such a doctrine. If we had one enunciation from them that "there are three persons in the one God," the question would be set at rest. In the first ages of the Church, there was no such distribution of persons in the Deity known to Christians. For three centuries after the death of our Lord, the Apostles' Creed was the only publicly recognized symbol of faith. And even this, the origin of which is obscure, was of a later date than the time of the Apostles themselves. Now the Apostles' Creed is essentially Unitarian in doctrine, and the fact that it was the only creed known during those first ages of the Church clearly shows us that the Christians of those times were believers in the simple unity of God.

Since neither the Jewish people nor the first Christians knew the doctrine of the Trinity, whence then, it may be asked, did it come? We reply, that it can be traced to its origin in the refined speculations of the Gentile philosophy. Plato, the celebrated Athenian sage, who flourished about 360 years before Christ, taught the doctrine of one great First Cause. We are not prepared to say that he taught a Trinity; but according to the

interpretation put upon his writings by the later Platonists, there were in the divine nature three "principles," or "hypostases," which they termed *To Agathon*, the Supreme Good, *Logos* or *Nous*, the mind or reason of God proceeding from the former principle, and *Psyche*, or soul. According to the Platonic philosophy, these three, taken together, constituted the one Divinity.

Such was the fashionable philosophy at Alexandria when the simple doctrines of the Gospel found their way to that great city. Here Christianity came in contact with it and was corrupted by it. The divine religion which our Saviour taught was too simple for men who had always been accustomed to refined and abstruse speculations. As Christianity found its way among the learned, they engrafted upon it some of their favorite philosophic notions. The three-fold division of the Deity was a prominent doctrine of the reigning philosophy, and this notion was introduced into the Christian system by the philosophizing Christians, as they have been called. It was resisted by the great body of believers as a strange and novel doctrine. To the learned, however, it was acceptable, and they willingly promoted it. The following extract from Tertullian, one of the early Christian writers, will shed a flood of light upon the matter. "The simple," says he, "(not to call them ignorant and unlearned), who are always the *greater part of believers*, since the rule of faith itself transfers them from the many gods of the heathen to the one true God, not understanding that the one God is indeed to be believed, but with his own *economy* [that is, his distribution into three persons], are startled at the economy. They

presume that the number and arrangement of a Trinity is a *division* of the Unity. They therefore hold out, that *two* or even *three* Gods are worshipped by *us* ; assuming that *they* are the worshippers of the one God."* From this we may learn how adverse the great body of plain, unlettered Christians were to the reception of the new doctrine.

Alexandria, the famous seat of the Platonic philosophy, was the birthplace of the Christian Trinity. Here it was that the famous controversy broke out concerning the Godhead, in the early part of the fourth century. This is known in history as the "Arian controversy," which for so long a time shook the church and the world. The Arians and the Athanasians (the Unitarians and the Trinitarians of the time) each experienced alternate successes and defeats. Now Arius was degraded and banished by one Council of the church ; then Athanasius by another. Sometimes we find an Arian emperor on the throne, and sometimes an Athanasian. The controversy was carried on with great vigor until the awful severities of Theodosius the Great put down the Arians, and secured the triumph to the Athanasians. Never was a persecution more ruthlessly persisted in than that of Theodosius. "As he *persevered inflexibly*," says Waddington, "his severities were attended by general and lasting success, and the doctrine of Arius, if not perfectly extirpated, withered from that moment rapidly and irrecoverably."† From the page of history, then, we learn that it was by brute force the Unitarianism of the early times was crushed.

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* Adv. Prax., Sect. 3, p. 502. † History of the Church, p. 99.

The three creeds found in the book of Common Prayer — the Apostles', the Nicene, and the Athanasian — furnish an excellent illustration of the progress of the Trinitarian doctrine in the world. The *Apostles' Creed* runs thus : — "I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son," etc. Now this creed we say is a *Unitarian creed*, and, as we have already intimated, was the only one publicly recognized by the Church for the first three centuries.

Next we have the *Nicene Creed*, composed for the most part at the Council of Nice, A. D. 325, which was assembled by order of the Emperor Constantine, to settle the Arian controversy. Here we have the first authoritative promulgation of the Deity of the Son. In this creed Christ is styled "God of God, Light of Light, very God of very God," etc. But even in it, as it came from the Nicene Council, we have no statement of the separate Deity of the Holy Ghost, or third person of the Trinity. This was not added until upwards of half a century afterwards. The statement of the Council of Nice on this head was simply thus : — "I believe in the Holy Ghost." But at the Council of Constantinople, A. D. 381, an addition was made to it, asserting the separate Deity of the third person. As amended by this Council, the clause runs thus : — "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father [and the Son], who with the Father and the Son together is worshipped and glorified," etc. The words, "and the Son," above inclosed in brackets, were another subsequent addition. Thus it was, that at the Council of Con-

stantinople, A. D. 381, the doctrine of the Trinity received what the learned Mosheim (himself a Trinitarian) styled its "finishing touch." Now we are strongly of opinion, that if this doctrine had been known to, or taught by, Moses and the Prophets, or Christ and his Apostles, it would not have required its "finishing touch" from the Council of Constantinople.*

Next we have the *Athanasian Creed.* There is no certainty concerning its origin. Waddington says it is commonly attributed to Vigilius Tapsensis, who lived at the end of the fifth century. The writer, whoever he was, forged the name of Athanasius to it in order to gain it credit and currency. In it we have the doctrine of the Trinity stated in a bolder and more decisive form than in the Nicene Creed. This will be seen by the following extract: — "The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise

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* The argument here disclosed by Ecclesiastical History against the doctrine of the Trinity surely comes with great force. The attempt made to explain it away, by saying that the Deity of the Son and the Deity of the Holy Ghost were only *declared* in the order of time in which they were *denied*, seems to us very unsatisfactory. For it is admitted that the evidence for the distinct and separate Deity of the third person is less obvious and copious than that for the Deity of the second. This being the case, it should certainly have been called in question before the other, and thus we would be led to look for the assertion of the Deity of the Holy Ghost before the declaration of the Deity of the Son. But the case is just the reverse.

the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholic religion to say, there be three Gods, or three Lords. The Father is made of none : neither created nor begotten. The Son is of the Father alone : not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other ; none is greater or less than another ; but the whole three persons are coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved must thus think of the Trinity." Now this creed was not generally received among Christians until probably four centuries after it was written. It was never established by any general Council of the Church. The doctrine of a "Trinity of persons numerically the same, or having all one and the same singular existent essence," which may be considered, we suppose, the perfected and proper form, was owned and consummated by the Lateran Council, A. D. 1215.* It is worthy of note, likewise, that it was this same Council which established the doctrine of Transubstantiation.

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* Cudworth's Intellectual System, p. 604. Norton's Statement, p. 61.

Thus, by casting a careful glance into the history of the Church, we find that the doctrine of the Trinity had no existence amongst the Christians of the earliest times, — that it crept into the Christian system from the refined speculations of Gentile philosophy, — that its prevalence was secured by a rigorous and persevering exercise of worldly power, — and that it can be marked from one period to another in its progress of formation. From all of which we derive a powerful reason for declining to receive it.

5. Not from the writings of Unitarians alone, but even *from the writings of Trinitarians themselves, we derive an argument against it.* If the doctrine of the Trinity were plainly and intelligibly revealed, we should observe no discordances or contradictions on the subject amongst those who hold it. Though Unitarians may differ on minor points, yet there is no discordance among them concerning the doctrine of the Godhead. They all agree that *God is one*, and that the *Father is the only true God.* But among Trinitarians we find wide and important differences in the matter of the Trinity. We here submit a sample of those discordances, taken from the *Unitarian Miscellany* : —

" The Athanasian Creed says : — ' The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty ; and yet they are not three Almighties, but one Almighty. The Father is made of none : neither created nor begotten. The Son is of the Father alone : not made nor created, but begotten. The Holy Ghost *is of the Father and of the Son :* neither made, nor created, nor begotten, but proceeding.'

" We will now bring church against church, on a very important article of this Creed.

" The Greek Church holds that the Holy Ghost ' *is from the Father only*, and *not* from the Father and the Son.'

"The New Hampshire General Association has said, that 'Father, Son, and Holy Ghost are *names of office, not of essence*: these three are self existent persons in one God.'

"The venerable Baxter advises us 'to be none of those who shall charge with heresy all who say the three persons are *God understanding himself, God understood by himself*, and *God loving himself*.'

"'What are my admiring thoughts of God?' says Doolittle on the Assembly's Catechism: 'one single essence, yet three in subsistence; of three, that one cannot be the other, yet all three are one, that *are distinct*, yet really are the same.'

"But Dr. South asserts, that there is 'one infinite, eternal mind, and three somethings that *are not distinct minds*.'

"Dr. Sherlock, however, refutes Dr. South, by insisting that 'the Father, Son, and Holy Ghost *are as really distinct persons as Peter, James, and John*; each of which is God. We must allow each person to be a God. These three infinite minds are distinguished, *just as three created minds are*, by self-consciousness.' — Dr. S. also says, that 'to say there are three divine persons, and not three distinct infinite minds, is both *heresy* and *nonsense*.'

"But Dr. Hopkins assures us, that 'it must be carefully observed, that when this word [person] is applied to the Father, Son, and Holy Ghost, as three distinct persons, *it does not import the same distinction as when applied to men*.'

"Dr. Waterland's idea of the Trinity was that of '*three distinct persons*, entirely equal to and independent upon each other, yet making up one and the same being.'

"Dr. Wallis, however, who called himself a Trinitarian, says, that 'the Father, Son, and Holy Spirit *are no more three distinct intelligent persons*, than the God of Abraham, the God of Isaac, and the God of Jacob are three Gods.' He further says, that 'the three persons are only three *external relations* of God, *to his creatures*, as Creator, Redeemer, and Sanctifier; while Dr. South had said, that the three persons are three postures, or *internal* relations of the one substance of Deity *to itself*.'

"Here is Archbishop Secker's explanation: — 'Since there is *not a plurality of Gods*, and yet the Son and Spirit are *each of them God* no less than the Father; it plainly follows that they are, in a manner

by us inconceivable, so distinguished from him that *no one of them is the other*.'

"We are told in the Athanasian Creed, that 'in this Trinity *none is afore or after other*'; but Mr. Spaulding tells us, that 'the divine principle necessarily supposes *an order* of divine persons, viz.: — a covenant maker or mover, which gives the idea of a first person; a covenant subject, or one brought into covenant, which gives the idea of a second person; and a covenant interest, which gives the idea of a third person. And here again a Trinity is implied: — first, the inaugurator, or one who anoints; second, the inaugurated, or one who is anointed; and third, the oil, which the anointer pours, and the anointed receives.'

"The following is Bishop Beverage's explanation of the Trinity: — 'If I say the Father, Son, and Holy Ghost be three, and every one *distinctly God*, it is true; but if I say they be three, and every one a *distinct God*, it is false. I may say the divine persons are distinct in the divine nature, but I cannot say the divine nature is divided into the divine persons. I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say that the Father begat *another who is God*, yet I cannot say he begat *another God*. And from the Father and the Son proceedeth *another who is God*, yet I cannot say, from the Father and the Son proceedeth *another God*.'

"Here is Bishop Gastrell's explanation: — 'The Father includes the *whole* idea of God and *something more*; the Son includes the *whole* idea of God and *something more*; the Holy Ghost includes the *whole* idea of God and *something more*; while all together, Father, Son, and Holy Ghost, make *one entire God and no more*.'

"Dr. Burnet maintains 'one self-existent, and two dependent beings; but asserts that the two latter are so united to and inhabited by the former, that, by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.' In opposition to the Athanasian Creed, which says that the Son is begotten and not created, and that the Holy Ghost is neither created nor begotten, but proceeding, he avers, that 'the Son and the Holy Ghost *are created beings*, and are Gods only by the indwelling of the Father's Godhead.'

" Bishop Burgess teaches, that 'the Father is a person, but not a being, the Son is a person, but not a being, and the Holy Ghost is a person, but not a being, and these three nonentities make one perfect being.'

" The doctrine of the French and Belgic Confession is, that 'the Father is the cause of all; the Son is his wisdom and word; and the Holy Ghost is his virtue or power.'

" A Connecticut divine informs us, that 'we may consider God as standing in a circle; standing on this part he is the Father, on that he is the Son, and on the other he is the Holy Spirit.'

" And Heber, in his Bampton Lectures, says, that 'the Father is the first person in the Trinity, the archangel Michael the second, and the angel Gabriel the third.' "

In such discordances and conflicting statements, we perceive ample evidence of the uncertainty and unsoundness of the whole theory.

The doctrine of the Trinity, as we have already said, stands on a basis of inferential reasoning, not on any express Scriptural declaration. Certain texts are selected, and by the peculiar exposition given to them, or by joining several isolated texts together, the triune theory of the Godhead is constructed. But in building it up in this way, Trinitarian theologians disagree among themselves concerning the validity of the passages for the purposes alleged. " There is scarcely one text," says the eminent John Locke, " alleged to the Trinitarians, which is not otherwise expounded by their own writers." Take, for example, one of the very first passages employed by Trinitarians generally, to construct their system, Gen. i. 1: — " In the beginning God created the heavens and the earth." In this text the Hebrew word *Elohim*, translated *God*, is in the plural number, whence it is argued that there is a plurality of persons in the Deity. But Professor Stuart,

and other Hebrew grammarians, tell us that such a form of expression (called by them the *pluralis excellentiæ*) was "commonly employed by the Hebrews for the sake of emphasis." And John Calvin himself, in his note on the passage, especially *warns* his readers "against such *violent interpretations.*" From all this we derive additional evidence to convince us of the uncertainty and unsoundness of the Trinitarian system.

6. It now remains for us to show that *the doctrine on which it relies for support, and without which it could not be defended, is fallacious and untrue.*

Jesus says, "My Father is greater than I." (John xiv. 28.) And again he says, "My Father is greater than all." (John x. 29.) To the same effect also is the language of the great Apostle of the Gentiles: — "*But I would have you know*, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. xi. 3.) Of a similar import is a large class of passages in the Bible. Their meaning is obvious, — it cannot be mistaken. They teach the subordination of the Son to the Father; they teach the subordination of Christ to God.

But we all know by what means it is sought to evade the force of such plain and powerful testimony of our Saviour and his Apostles. We are very well aware, how it is sought to make their words have no meaning in the controversy concerning Christ's Supreme Deity. It is by a very ingenious device, but a most unwarrantable one. It is *assumed* that Christ had *two natures;* and, by a dexterous employment of this assumption, the advocates of the triune theory of the Godhead seek to nullify every

plain statement of the Scriptures regarding the supremacy of the Father and the subordination of the Son. But the assumption is *entirely gratuitous*, adopted solely with a view to meet the pressing exigency before us. It is a pure fallacy, — a mere logical artifice ; and yet without it the Trinitarian ground could not be maintained one moment. It is assumed that Christ had two natures, — one divine and the other human ; — that he was perfect God and perfect man mysteriously combined. And then it is thought the force of the direct statements which teach his subordination is turned aside by asserting that such things were affirmed of, and by, our Lord, in reference to his human nature only. This is a mournful way of dealing with the obvious teachings of the Word of God. That it meets with so general a reception affords lamentable proof of the readiness of men to adopt any method of explanation which will enable them to cling to their favorite notions. Again we say, this distinction of two natures in Christ is a mere gratuitous assumption, adopted to meet the emergency of the case. Such a distinction is nowhere made in the Bible. Nowhere is it said, " This is spoken of, or by, Christ in reference to his human nature," or " This, in reference to his divine nature." We look in vain for the statement of such a doctrine as that of the " two natures," in the Scriptures. Nowhere is it said in the sacred records, that " our Saviour had two natures." Such an expression is not to be found from the beginning of Genesis to the end of Revelation. Well hath it been styled " a mere human invention, to bolster up a human error."

In thus stating with such great plainness our opinion

concerning the common doctrine of the two natures in Christ, we are not insensible to the fact, that to many minds some of our expressions may appear abrupt, unauthorized, and dogmatical. We confess we have not endeavoured to trim, or soften, or smooth our phrase in this matter. We believe the theory of the two natures to be fallacious, and we have said so very plainly. We have styled it a mere assumption, because it directly rests upon a mere assumption. It is high time that people should look to this, — it is high time that the attention of the inquirer should be fairly directed to it; for on it really depends for support the doctrine of the Trinity. If this prop be unsound, the whole structure of the triune theory of the Godhead must topple and fall.

And it *is* unsound. Let us look at the mode of proof by which it is sought to be established. Two Scripture phrases (or classes of phrases) are produced, in one of which it is said Christ's Supreme Deity is taught, and in the other his subordinate nature. Both, it is urged, must be admitted in the sense attached to them, and from this it is urged that Christ had two natures. The theory thus constructed is then employed to defend the doctrine of Christ's supremacy against the overwhelming evidence of Scripture, teaching his subordination, which can be arrayed against it. Now we ask the careful reader to mark the fallacy. Is it not plain, that, in the first instance, in constructing the theory of the two natures, the real point in controversy (Christ's Supreme Deity) is gratuitously assumed, or taken for granted, without proof? And then the theory *thus fallaciously constructed* is employed to protect the very doctrine *which was gratuitously assumed*

for the purpose of constructing it. Is not the fallacy obvious? Christ's Supreme Deity must be satisfactorily proved *before* the doctrine of the two natures can be established. And this just brings us back to the primary question.

We say, then, without any hesitation, that it is impossible to construct the theory of the two natures without resorting to the fallacy of "begging the question," or assuming that to be true which is the very point in dispute. Nothing short of a distinct Scriptural statement could warrant its adoption by the Scriptural Christian. And this, as we have already said, is nowhere to be found.

There is great danger to be apprehended from the admission of gratuitous assumptions into the interpretation of Scripture. With such a liberty, men might prove almost any thing from the sacred volume, and find means to evade the force of any argument, however cogent and precise. Let us illustrate by an example. Christianity is universally held to be a religion of *peace;* our Saviour inculcated peaceful principles; his own life corresponded with his precepts, — it was eminently peaceful; "peace on earth" was the strain which ushered him into the world, and "peace" was the legacy he bequeathed to his disciples on his departure from it. But suppose a sect should arise, claiming to be his followers, who should assert that Christianity was a *warfaring* religion; that, in fact, it was a Christian duty to prosecute war far and wide; and this not merely defensive war, but aggressive war, — a war which should lead them to invade unoffending and defenceless foreign nations, murder their people, destroy their property, and desolate their homes. Suppose we

were to enter on an argument with such persons, in order to show them how utterly opposite their views of Christianity were to the whole teaching and spirit of the religion as represented in the New Testament, and, in doing so, we should cite passage after passage affording the clearest proof that Christ was a teacher of peace. Suppose all this done; and our warfaring Christians should reply, — "All you have urged we fully admit; but it does not affect the question at issue. The passages you cite have reference merely to Christ in his character as a *peacemaker*, but do not bear against his character as a *warfarer*. Remember how he said, 'I came not to send peace but a sword'; and again, 'He that hath no sword, let him sell his garment and buy one.' You do not seem to understand that he is to be viewed in two distinct lights; you do not seem to apprehend that he was both a peacemaker and a warfarer." To this very strange reply we should naturally answer, — "Your distinction of two characters in Christ is a pure assumption, — it has no proper foundation; and we put it to you, as candid and conscientious people, will you avail yourselves of such an artifice to maintain your position, and to evade the prevalent teaching of the Scripture against you." We are then met by the rejoinder, that it is necessary to make the assumption of the two-fold character of our Lord, in order to interpret such a passage as that wherein he says he "came to send a sword" in harmony with the other teachings of the Scriptures concerning him.

Now the analogy is obvious between this case and that which is more particularly under review. In both cases, the general teaching of the Scripture is plain, powerful,

precise, and not to be misunderstood ; but, in both cases, there are a few texts to be found which clash, apparently, with the general teaching. Rightly understood, they will be found to involve no contradiction. It is our business, then, to endeavour to understand them, and to discover how they may be interpreted in harmony with the current language and general tenor of Scripture. We are not at liberty to make gratuitous assumptions to suit our own purposes, and to save some favorite doctrinal theory from being overthrown. Common sense revolts at the assumption, which would unite two characters in Christ so entirely incompatible as those of a perfect peacemaker and a bloody warfarer. And surely the assumption is not less unreasonable and impossible, which would combine in one and the same person the attributes of the Supreme God and the qualities of a mortal man. It is to assume that the mind of that person is at once created and uncreated, finite and infinite, — than which no greater contradiction can be supposed or asserted.

But even this assumption of *two natures* in our Lord cannot be made to cover all the circumstances of the case, and protect the theory of Christ's Supreme Deity from the difficulties which press upon it from the plain statements of Scripture. Those statements not only deny the supremacy of the Son, but they affirm the supremacy of the Father. In thus making express affirmation of the Supreme Deity of the *Father only*, they obviously exclude the Supreme Deity of the Son in any and every sense. Let us advert to what Christ says of the time of his coming in judgment : — " Of that day and hour knoweth no man, no, not the angels of heaven, but my *Father*

only." (Matth. xxiv. 36.) In the parallel passage in Mark (xiii. 32), it is thus written: — "Of that day and that hour knoweth no man, no, not the angels who are in heaven, *neither the Son*, but the Father." In these passages it is evident that our Saviour disavows knowledge of the event referred to, in every sense, and assigns that knowledge to the Father *exclusively*. Here, then, is a difficulty which cannot be met even by the assumption of the two natures. By what ingenuity the force of these passages is to be evaded, and their plain statements set aside, we cannot even conjecture. We have seen the Orthodox expositions of these texts; and they do not seem to us to have even the poor merit of plausibility.

Another objection we have to urge against this assumed theory of two natures (and certainly not the least serious one) is, that it imputes equivocation to our Saviour. If ever there had been any intimation given, either by himself or by any of the sacred writers, that our Lord had two natures, and that sometimes he spoke in the one and sometimes in the other, we should not feel justified in urging so very serious a charge against the theory under notice. But no such intimation ever was given. We feel bound, therefore, in vindication of the integrity and consistency of Christ, to bear solemn testimony against so dangerous and so groundless an assumption. What! shall it be said of him "in whose mouth guile was never found," that he explicitly disavowed knowledge of the time of an event, when in reality he was in full possession of that knowledge? Remember the answer he gave to the mother, who came to him requesting for her sons certain places of dignity in his kingdom. His reply was, — "To sit on my

right hand and on my left *is not mine to give*, but it shall be given to them for whom it is prepared of my Father." (Matt. xx. 23.) Shall it be said, we ask again, of him who knew no deceit, that he positively disclaimed all power to confer a certain privilege, when in reality that power was fully his? Suppose any of us were to go to a governor of this Province, and apply to him for a certain office; and suppose he were to say, plainly and without any explanation, that that office was not in his power to grant, — that the sovereign of Britain kept its bestowal in his own hands. What would be our inference? Surely it would be, that the governor had it not in his power to bestow the office. And if any one claiming to be that governor's especial friend should afterwards seek to draw a line of distinction between his personal and his official capacity, and say that he really had the power, and that his denial of it was only to be understood in reference to one of his two capacities, — in such a case, would not every right-minded man regard the denial in the light of a wretched equivocation? Now, shall we be bold enough to place our Saviour in a similar position, by saying that he really had the power to confer the dignity on Zebedee's sons, while he positively and unqualifiedly disclaimed it? We honor Christ too well to impute any such equivocation to him. We reverence him too highly to suppose that he would employ language so calculated to mislead those whom he immediately addressed, and so calculated to mislead every simple-minded reader of the Bible. Our opinion of the Saviour is this: — that whenever he spoke he meant just what he said, — without the slightest approach to equivocation, — without any mental reservation whatsoever.

It is of great importance that we should look closely to this theory of the two natures in Christ. It makes our Lord a shifting image, instead of a distinct reality. It throws a cloud of obscurity about him who was the brightness of the Father's glory. According to it, he is now one thing and then another; and thus we are prevented from gaining any clear and definite perceptions of his person or his character. Nothing has ever surprised us more, than to mark with what unsuspecting confidence the Trinitarian controversialist glides from the one "nature" of Christ to the other, just as he finds it convenient for his argument. It is but seldom he thinks it necessary to attempt any proof of the "two natures." Yet, without its aid, he could not even pretend to withstand the Scriptural arguments brought against the Trinitarian theory, so plain, so powerful, so precise, and so overwhelming in number. What can be more remarkable, than to hear and read of men first *admitting the subordination of the Son*, and then proceeding *to prove his Supreme Deity?* This has about the same meaning as if they were first to *admit* a thing to be *black*, and then proceed to *prove* that it is *white*. It has about the same meaning as if they were first to *admit* a figure to be a *circle*, and then proceed to *prove* that it is a *triangle*.

Here we must pause. Our remarks on this subject have extended much farther than we purposed in commencing. In the foregoing sketch, we have given some of our reasons for declining to receive the commonly accepted doctrine of the Trinity. Are they or are they not sufficient? Reader, judge for thyself.

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THE

VOICES OF THE DEAD.

By Rev. ORVILLE DEWEY, D. D.

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THE

VOICES OF THE DEAD.

"And by it he, being dead, yet speaketh." — Heb. xi. 4.

This is a record of virtue that existed six thousand years ago; but which yet liveth in its memory, and speaketh in its example. "Abel," it is written, "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." How enduring is the memorial of goodness! It is but a sentence, which is read in a moment, — it is but a leaf from the scroll of time; and yet it is borne on the breath of ages, — it takes the attributes of universality and eternity, — it becomes a heritage, from family to family, among all the dwellings of the world.

But it is not Abel alone, the accepted worshipper and martyred brother, that thus speaks to us. The world is filled with the voices of the dead. They speak not from the public records of the great world only, but from the private history of our own experience. They speak to us in a thousand remembrances, in a thousand incidents, events,

associations. They speak to us, not only from their silent graves, but from the throng of life. Though they are invisible, yet life is filled with their presence. They are with us by the silent fireside and in the secluded chamber ; they are with us in the paths of society, and in the crowded assembly of men. They speak to us from the lonely way-side, and they speak to us from the venerable walls that echo to the steps of a multitude, and to the voice of prayer. Go where we will, the dead are with us. We live, we converse, with those who once lived and conversed with us. Their well remembered tone mingles with the whispering breezes, with the sound of the falling leaf, with the jubilee shout of the spring-time. The earth is filled with their shadowy train.

But there are more substantial expressions of the presence of the dead with the living. The earth is filled with the labors, the works, of the dead. Almost all the literature in the world, the discoveries of science, the glories of art, the ever-during temples, the dwelling-places of generations, the comforts and improvements of life, the languages, the maxims, the opinions of the living, the very framework of society, the institutions of nations, the fabrics of empire, — all are the works of the dead ; by these, they who are dead yet speak. Life, — busy, eager, craving, importunate, absorbing life, — yet what is its sphere, compared with the empire of death ! What, in other words, is the sphere of visible, compared with the mighty empire of invisible, life ! A moment in time ; a speck in immensity ; a shadow amidst enduring and unchangeable realities ; a breath of existence amidst the ages and regions of undying life ! They live, — they live

indeed, whom we call dead. They live in our thoughts ; they live in our blessings ; they live in our life ; "death hath no power over them."

Let us then meditate upon those — the mighty company of our departed brethren — who occupy such a space in the universe of being. Let us meditate upon their relation, their message, their ministry, to us. Let us look upon ourselves in this relation, and see what we owe to the dead. Let us look upon the earth, and see if death hath not left behind its desolating career some softer traces, some holier imprint, than of destruction.

I. What memories, then, have the dead left among us, to stimulate us to virtue, to win us to goodness.

The approach to death often prepares the way for this impression. The effect of a last sickness to develope and perfect the virtues of our friends is often so striking and beautiful, as to seem more than a compensation for all the sufferings of disease. It is the practice of the Catholic Church to bestow upon its eminent saints a title to the perpetual homage of the faithful, in the act of canonization. But what is a formal decree, compared with the effect of a last sickness, to canonize the virtue that we love for eternal remembrance and admiration ? How often does that touching decay, that gradual unclothing of the mortal body, seem to be a putting on of the garments of immortal beauty and life ! That pale cheek, that placid brow, that sweet serenity spread over the whole countenance, that spiritual, almost supernatural, brightness of the eye, as if light from another world already shone through it, that noble and touching disinterestedness of the parting spirit, which utters no complaint, which

breathes no sigh, which speaks no word of fear nor apprehension to wound its friend, which is calm, and cheerful, and natural, and self-sustained, amidst daily declining strength and the sure approach to death, — and then, at length, when concealment is no longer possible, that last firm, triumphant, consoling discourse, and that last look of all mortal tenderness and immortal trust ; — what hallowed memories are these to soothe, to purify, to enrapture surviving love !

Death, too, sets a seal upon the excellence that sickness unfolds and consecrates. There is no living virtue, concerning which — such is our frailty — we must not fear that it may fall ; or, at least, that it may somewhat fail from its steadfastness. It is a painful, it is a just fear, in the bosoms of the best and purest beings on earth, that some dreadful lapse *may* come over them, or over those whom they hold in the highest reverence. But death, fearful, mighty, as its power, is yet a power that is subject to virtue. It gives victory to virtue. It brings relief to the heart from its profoundest fear. It enables us to say, " Now all is safe ! The battle is fought ; the victory is won. The course is finished ; the race is run ; the faith is kept : henceforth, it is no more doubt nor danger, no more temptation nor strife ; henceforth is the reward of the just, the crown which the Lord, the righteous Judge, will give ! " Yes, death — dark power of earth though it seem — does yet ensphere virtue, as it were, in heaven. It sets it up on high, for eternal admiration. It fixes its place never more to be changed, — as a star to shine onward, and onward, through the depths of the everlasting ages !

In life there are many things which interfere with a just estimate of the virtues of others. There are, in some cases, jealousies, and misconstructions, and there are false appearances ; there are veils upon the heart that hide its most secret workings and its sweetest affections from us ; there are earthly clouds that come between us and the excellence that we love. So that it is not, perhaps, till a friend is taken from us, that we entirely feel his value, and appreciate his worth. The vision is loveliest at its vanishing away ; and we perceive not, perhaps, till we see the parting wing, that an angel has been with us.

Yet if we are *not*, from any cause, or in any degree, blind to the excellence we possess, if we do feel all the value of the treasure which our affections hold dear ; yet, I say, how does that earthly excellence take not only a permanent, but a saintly character, as it passes beyond the bounds of mortal frailty and imperfection ! how does death enshrine it, for a homage more reverential and holy than is ever given to living worth ! So that the virtues of the dead gain, perhaps, in the power of sanctity, what they lose in the power of visible presence ; and thus, — it may not be too much to say, — thus the virtues of the dead benefit us sometimes as much as the examples of living goodness.

How beautiful is the ministration by which those who are dead thus speak to us, — thus help us, comfort us, guide, gladden, bless us ! How grateful must it be to their thoughts of us, to know that we thus remember them ; that we remember them, not with mere admiration, but in a manner that ministers to all our virtues ! What a glorious vision of the future is it to the good

and pure who are yet living on earth, that the virtues which they are cherishing and manifesting, the good character which they are building up here, the charm of their benevolence and piety, shall live, when they have laid down the burden and toil of life, — shall be an inspiring breath to the fainting hearts that are broken from them, — a wafted odor of sanctity to hundreds and thousands that shall come after them. Is it not so? Are there not those, the simplest story, the frailest record, of whose goodness is still, and ever, doing good? But frail records,— we know full well, — frail records they are *not*, which are in our hearts. And can we have known those whom it is a joy as well as a sorrow to think of, and not be better for it? Are there those, — once our friends, now bright angels in some blessed sphere, — and do we not sometimes say, "Perhaps that pure eye of affection is on me now; and I will do nothing to wound it"? No, surely, it cannot be that the dead will speak to us in vain. Their memories are all around us; their footsteps are in our paths; the memorials of them meet our eye at every turn; their presence is in our dwellings; their voices are in our ears; they speak to us in the sad reverie of contemplation, in the sharp pang of feeling, in the cold shadow of memory, in the bright light of hope, — and it cannot be that they will speak in vain.

II. Nay, the very world we live in, — is it not consecrated to us by the memory of the dead? Are not the very scenes of life made more interesting to us, by being connected with thoughts that run backward far beyond the range of present life? This is another view of the advantage and effect with which those who are "dead yet speak to us."

If we were beings, to whom present, immediate, instant enjoyment were every thing ; if we were animals, in other words, with all our thoughts prone to the earth on which we tread, the case would be different ; the conclusion would be different. But we are beings of a deeper nature, of wider relations, of higher aspirations, of a loftier destiny. And being such, I cannot hesitate to say for myself, that I would not have every thing which I behold on earth the work of the present, living generation. The world would be comparatively an ordinary, indifferent place, if it contained nothing but the workmanship, the handicraft, the devices, of living men. No, I would see dwellings which speak to me of other things than earthly convenience, or fleeting pleasure ; which speak to me the holy recollections of lives which were passed in them, and have passed away from them. I would see temples in which successive generations of men have prayed. I would see ruins on whose mighty walls is inscribed the touching story of joy and sorrow, love, heroism, patience, which lived there — there breathed its first hope, its last sigh — ages ago. I would behold scenes which offer more than fair landscape and living stream to my eye ; which tell me of inspired genius, glorious fortitude, martyred faith, that studied there, — suffered there, — died there. I would behold the earth, in fine, when it is spread before me, as more than soil and scenery, rich and fair though they be ; I would behold the earth as written over with histories ; as a sublime page, on which are recorded the lives of men and empires.

The world, even of nature, is not one laughing, gay scene. It is not so in fact ; it appears not so in the

light of our sober, solemn Christian teachings. The dark cloud sometimes overshadows it ; the storm sweeps through its pleasant valleys ; the thunder smites its everlasting hills ; and the holy record hath said, "Thorns and thistles shall it bring forth to thee." It has been said that all the tones in nature are — to use the musical phrase — on the minor key. That is to say, they are plaintive tones. And although the fact is probably somewhat exaggerated, when stated so strongly and unqualifiedly, yet to a certain extent it is true. It is true, that that tone always mingles with the music of nature ; in the winds that stir the mountain pine, as well as in the wailing storm ; in the soft-falling shower, and in the rustling of the autumn leaves ; in the roar of ocean, as it breaks upon the lonely sea-beach ; in the thundering cataract, that lifts up its eternal anthem amidst the voices of nature ; and so, likewise, in those inarticulate interpretations of nature, the bleating of flocks, the lowing of herds, and even in the song of birds, there is usually something plaintive, something that touches the sad and brooding spirit of thought. And the contemplation of nature in all its forms, as well of beauty as of sublimity, is apt to be tinged with melancholy. And all the higher musings, the nobler aspirations, of the mind possess something of this character. I doubt if there were ever a manifestation of genius in the world, that did not bear something of this trait.

It can scarcely be the part of wisdom, then, to refuse to sympathize with this spirit of nature and humanity. And it can be no argument against a contemplation of this world, as having its abode sanctified by the memory of the departed, as having its brightness softly veiled over

by the shadow of death, — it can be no argument against such contemplation, that it is somewhat sober and sad. I feel, then, that the dead have conferred a blessing upon me, in helping me to think of the world thus rightly ; in thus giving a hue of sadness to the scenes of this world, while, at the same time, they have clothed it with every glorious and powerful charm of association. This mingled spirit of energy and humility, of triumph and tenderness, of glorying and sorrowing, is the very spirit of Christianity. It was the spirit of Jesus, — the conqueror and the sufferer. Death was before him ; and yet his thoughts were of triumph. Victory was in his view ; and yet what a victory ! No laurel crown was upon his head ; no flush of pride was upon his brow ; no exultation flashed from his eye ; for his was a victory to be gained over death, and through death. No laurel crown sat upon his head, — but a crown of thorns ; no flush of pride was on his brow, — but meekness was enthroned there ; no exultation flashed from his eye, — but tears flowed from it : " Jesus wept."

Come, then, to us, that spirit, at once, of courage and meekness ; of fortitude and gentleness ; of a life hopeful and happy, but thoughtful of death ; of a world bright and beautiful, but passing away ! So let us live and act, and think and feel ; and let us thank the good providence, the good ordination of Heaven, that has made the dead our teachers.

III. But they teach us more. They not only leave their own enshrined and canonized virtues for us to love and imitate ; they not only gather about us the glorious and touching associations of the past, to hallow and dignify

this world to us, and to throw the soft veil of memory over all its scenes ; but they open a future world to our vision, and invite us to its blessed abodes.

They open that world to us, by giving, in their own deaths, a strong proof of its existence.

The future, indeed, to mere earthly views, is often "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Truly, death is "without any order." There is in it such a total disregard to circumstances, as shows that it cannot be an ultimate event. That must be connected with something else, that cannot be final, which, considered as final, puts all the calculations of wisdom so utterly at defiance. The tribes of animals, the classes and species of the vegetable creation, come to their perfection, and then die. But is there any such order for human beings ? Do the generations of mankind go down to the grave in ranks and processions ? Are the human, like the vegetable, races suffered to stand till they have made provision for their successors before they depart ? No ; without order, without discrimination, without provision for the future, or remedy for the past, the children of men depart. They die, — the old, the young ; the most useless and those most needed, the worst and the best, alike die ; and if there be no scenes beyond this life, if there be no circumstances nor allotments to explain the mystery, then all around us is, as it was to the doubting spirit of Job, "a land of darkness, as darkness itself." The blow falls, like the thunderbolt beneath the dark cloud ; but it has not even the intention, the explanation, that belongs to that dread minister. The stroke of

death must be more reckless than even the lightning's flash ; — yes, that solemn visitation, that cometh with so many dread signs, — the body's dissolution, the spirit's extremity, the winding up of the great scene of life, — has not even the meaning that belongs to the blindest agents in nature, if there be no reaction, no revelation hereafter ! Can this be ? Doth God take care for things animate and inanimate, and will he not care for us ?

Let us look at it for a moment. I have seen one die, — the delight of his friends, the pride of his kindred, the hope of his country : but he died ! How beautiful was that offering upon the altar of death ! The fire of genius kindled in his eye ; the generous affections of youth mantled in his cheek ; his foot was upon the threshold of life ; his studies, his preparations for honored and useful life, were completed ; his breast was filled with a thousand glowing, and noble, and never yet expressed aspirations : but he died ! He died ; while another, of a nature dull, coarse, and unrefined, of habits low, base, and brutish, of a promise that had nothing in it but shame and misery, — such an one, I say, was suffered to encumber the earth. Could this be, if there were no other sphere for the gifted, the aspiring, and the approved, to act in ? Can we believe that the energy just trained for action, the embryo thought just bursting into expression, the deep and earnest passion of a noble nature, just swelling into the expansion of every beautiful virtue, should never manifest its power, should never speak, should never unfold itself ? Can we believe that all this should die ; while meanness, corruption, sensuality, and every deformed and dishonored power, should live ? No, ye goodly and glorious ones !

ye godlike in youthful virtue! — ye die not in vain; ye teach, ye assure us, that ye are gone to some world of nobler life and action.

I have seen one die; she was beautiful; and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed her; and a grace, as if it were caught from heaven, breathed in every tone, hallowed every affection, shone in every action, — invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness, to all around her: but she died! Friendship, and love, and parental fondness, and infant weakness, stretched out their hand to save her; but they could not save her: and she died! What! did all that loveliness die? Is there no land of the blessed and the lovely ones for such to live in! Forbid it reason, religion! — bereaved affection, and undying love! forbid the thought! It cannot be that such die in God's counsel, who live even in frail human memory for ever!

I have seen one die, — in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned; when many experiments had made virtue easy, and had given a facility to action, and a success to endeavour; when wisdom had been learnt from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being I looked upon had just compassed that most useful, most practical, of all knowledge, how to live, and to act well and wisely: yet I have seen such an one die! Was all this treasure gained, only to be lost? Were all these faculties trained,

only to be thrown into utter disuse? Was this instrument, — the intelligent soul, the noblest in the universe, — was it so laboriously fashioned, and by the most varied and expensive apparatus, that, on the very moment of being finished, it should be cast away for ever? No, the dead, as we call them, do not *so* die. They carry our thoughts to another and a nobler existence. They teach us, and especially by all the strange and seemingly untoward circumstances of their departure from this life, that they, and we, shall live for ever. They open the future world, then, to our faith.

They open it also, and in fine, to our affections. No person of reflection and piety can have lived long, without beginning to find, in regard to the earthly objects that most interest him, — his friends, — that the balance is gradually inclining in favor of another world. How many, after the middle period of life, and especially in declining years, must feel — if the experience of life has had any just effect upon them — that the objects of their strongest attachment are not here. One by one, the ties of earthly affection are cut asunder; one by one, friends, companions, children, parents, are taken from us; for a time, perhaps, we are "in a strait betwixt two," as was the Apostle, not deciding altogether whether it is better to depart; but shall we not, at length, say with the disciples, when some dearer friend is taken, "Let us go and die with him"?

The dead have not ceased their communication with us, though the visible chain is broken. If they are still the same, they must still think of us. As two friends on earth may know that they love each other, without any

expression, without even the sight of each other ; as they may know, though dwelling in different and distant countries, without any visible chain of communication, that their thoughts meet and mingle together, so may it be with two friends, of whom the one is on earth, and the other is in heaven. Especially where there is such an union of pure minds, that it is scarcely possible to conceive of separation, that union seems to be a part of their very being, we may believe that their friendship, their mutual sympathy, is beyond the power of the grave to break up. "But, ah ! we say, if there were only some manifestation ; if there were only a glimpse of that blessed land ; if there were, indeed, some messenger bird, such as is supposed in some countries to come from the spirit-land, how eagerly should we question it ! " In the words of the poet, we should say, —

" But tell us, thou bird of the solemn strain,
Can those who have loved, forget ?
We call, — but *they* answer not again ; —
Do they love, do they love us yet ?
We call them far, through the silent night,
And they speak not from cave nor hill ;
We know, we know, that their land is bright,
But say, do they love there still ? "

The poetic doubt we may answer with plain reasoning, and plainer Scripture. We may say, in the language of reason, if they *live* there, they love there. We may answer, in the language of Jesus Christ, " He that liveth and believeth in me shall never die." And again : — " Have ye not read," saith our Saviour, " that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ?

God is not the God of the dead, but of the living." Then is it true that they live there ; and they yet speak to us. From that bright sphere, from that calm region, from the bowers of life immortal, they speak to us. They say to us,— " Sigh not in despair over the broken and defeated expectations of earth. Sorrow not as those who have no hope. Bear, calmly and cheerfully, thy lot. Brighten the chain of love, of sympathy, — of communion with all pure minds, on earth and in heaven. Think, O, think of the mighty and glorious company that fill the immortal regions ! Light, life, beauty, beatitude, are here. Come, children of earth ! come to the bright and blessed land !" I see no lovely features, revealing themselves through the dim and shadowy veils of heaven. I see no angel forms enrobed with the bright clouds of eventide. But " I hear a voice, saying, Write, Blessed are the dead who die in the Lord, for they rest — for they rest from their labors, and their works — works of piety and love recorded in our hearts and kept in eternal remembrance — their works do follow them." Our hearts — their workmanship — do follow them. We will go and die with them. We will go and live with them for ever !

Can I leave these meditations, my brethren, without paying homage to that religion which has brought life and immortality to light ; without calling to mind that simple and touching acknowledgment of the great Apostle, " I thank God through our Lord Jesus Christ " ? Ah ! how desolate must be the affections of a people, that spurn this truth and trust ! I have wandered among the tombs of such a people ; I have wandered through that far-famed cemetery that overlooks, from its mournful brow,

the gay and crowded metropolis of France ; but among the many inscriptions upon those tombs, I read scarcely one, — I read — to state so striking a fact with numerical exactness — I read not more than four or five inscriptions in the whole Père la Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement, in every affecting variety of phrase. On the tomb of youth, it was written, that "its broken-hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope." On the proud mausoleum where friendship, companionship, love, had deposited their holy relics, it was constantly written, "Her husband inconsolable," "His disconsolate wife," "A brother left alone and unhappy," has raised this monument ; but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope, — scarcely at all was it to be read amidst the marble silence of that world of the dead, that there is a life beyond, and that surviving friends hope for a blessed meeting again, where death comes no more.

O death ! — dark hour to hopeless unbelief ! hour to which, in that creed of despair, no hour shall succeed ! being's last hour ! to whose appalling darkness, even the shadows of an avenging retribution were brightness and relief — death ! what art thou to the Christian's assurance ? Great hour of answer to life's prayer, — great hour that shall break asunder the bond of life's mystery, — hour of release from life's burden, — hour of reunion with the loved and lost, — what mighty hopes hasten to their fulfilment in thee ! What longings, what aspirations, —

breathed in the still night, beneath the silent stars, — what dread emotions of curiosity, — what deep meditations of joy, — what hallowed imaginings of never experienced purity and bliss, — what possibilities shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! O death! the Christian's death! what art thou, but the gate of life, the portal of heaven, the threshold of eternity!

Thanks be to God, — let us say it, Christians! in the comforting words of Holy Scripture, — "Thanks be to God who giveth us the victory, through our Lord Jesus Christ!" What hope can be so precious as the hope in him? What emblems can speak to bereaved affection, or to dying frailty, like those emblems at once of suffering and triumph, which proclaim a crucified and risen Lord, which proclaim that Jesus the Forerunner has passed through death to immortal life? Well that the great truth should be signalized and sealed upon our hearts in holy rites! Well that, amidst mortal changes, and hasting to the tomb, we should, from time to time, set up an altar, and say, "By this heaven-ordained token do we know that we shall live for ever!" God grant the fulfilment of this great hope, — what matter all things beside? — God grant the fulfilment of this great hope, through Jesus Christ!

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JUSTIFICATION BY FAITH.

By WILLIAM WARE.

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JUSTIFICATION BY FAITH.

In his Epistles, Paul treats at large of the faith that justifies, or of justification by faith, as being the cardinal doctrine of the gospel. Such we believe it to be.

The doctrine which it is his purpose to exhibit and to enforce on the Roman converts was one which stood opposed, not to *good* works or holiness, but to the Jewish idea of being saved by the law of Moses, — by a careful observance of the rites, sacrifices, and minutest ceremonial of that law, denominated the *works of the law.* That was no Christianity, Paul contends, but mere Judaism. The Christian is saved or justified, he contends, not by such works or observances, but by faith, — a faith, as all his Epistles show, not which is a mere barren act of the mind supernaturally originated, but one that (in the only way possible) shows itself to be faith by its fruits. The Jew was, under Moses, justified by works; yet even he was not justified by works of the law alone. The Jewish religion was a system of morality, as well as of forms. To all his observance of the ritual, he must superadd virtue, or it was all as nothing. This everywhere appears in the Old Testament, and especially in our

Lord's discourses with his countrymen in the New. But to him the works or observances of the law were absolutely indispensable ; he could not, as a Jew, be justified before God, except he was faithful to the *whole* law, — to the moral law indeed, but equally so to the Levitical.

Christianity superseded the law of Moses. The ceremonial law was now dead. It was now under Christ faith simply, without rites. There was under Judaism faith in God, in his providence, in his word, in the future world, — but there were the *works* of the law also, alike imperative. *Now*, under Christ, there was faith, but none of those works ; there was faith, as before, in God, his providence, his word, the future life, and in Jesus also, as the accredited messenger of God, and in the new forms of truth which he delivered. Justification, or salvation, *now*, under *Christ*, must come of this faith alone, without the works of the old law, — faith, I say, without *those* works ; not without works of obedience, for then it were no longer faith at all, but without the works of the Jewish law.

This principle of faith in Christ, to the exclusion of all reliance on the observances of the Jewish law, Paul maintains to be the great principle of Christianity, as under the old law it was *faith, and the works of the law also.* Such we believe to be the great doctrine or fundamental truth or most comprehensive way of stating the Gospel. *Justification, or salvation, by faith, — justification or salvation by belief in God and Christ, and acting and living accordingly,* — this we believe to be the sum of Christianity, — this, the Christian doctrine of justification by faith. It is the great natural principle of, as we

may say, all good religion, — there can be no religion without this. It is all good religion with it. It was the religion of Abraham and saved him. Abraham *believed* God, and it was counted to him for righteousness ; it could not be otherwise. He stood justified by his faith. But what was the faith ? It was faith which was an actuating principle of conduct, or real belief. He *believed* God, and the consequence was, that in obedience to the command of God he was ready to offer up his son Isaac. It was believing and doing, both in one, and he was accepted. And so everywhere, and in all times and places, he who first believes that God is, and requires a certain obedience, and gives it, is justified. Nothing else can be essential, — neither form, nor rite, nor other doctrine. Such faith is itself a complete and necessary justification. If he believed in God, and that he requires a certain obedience, and did not give it, such faith surely could never justify and save. It would be just as if he did not believe at all. It would be a faith without works of the moral law, belief, that is, without believing, and would be unavailing, or rather a damning, faith ; it would be believing a truth and living a lie.

To illustrate this point. I believe, for example, that industry will save me from poverty. That is my faith. No matter what it is raises that belief in me, whether it come of instinct, or authority, or observation of life, it is enough that I believe that industry will save me from poverty. For if I am governed by that belief, if I act, that is, according to my belief, *I am saved*, or justified. If I did not act according to my faith, if I did not *work*, of course there would be no salvation ; I should remain as

poor as ever. Faith without works is dead. It can save neither body nor soul, neither in this world nor the world to come. But faith that is followed or accompanied by works not only saves ; it is a NECESSARY principle of salvation ; it cannot help saving you ; no room remains for the operation of any other principle or doctrine. Such a doctrine as that of the Atonement cannot exist.

If I believe, no matter on what ground, but on some ground felt to be good and sure, that moderation and temperance will save me from disease, or, having fallen into it, will rescue me from it, and I act and live accordingly, *I am saved ;* my faith is a justifying or saving principle.

And that, when the term faith is used in this way (and in the New Testament whenever this subject is spoken of), it necessarily includes the idea of a certain action consequent upon the faith, is clear from this, that by excluding it the proposition becomes a self-contradictory one. I believe, for example, being in imminent danger of death, yet earnestly desiring life, that a certain medicine will save my life. But is this belief, if I do not take the medicine ? We can hardly separate the idea of acting from that of believing. Can it be said that I believe in the power of the compass to guide me over the waste of waters, and in the darkness of night and storm, and give me safe deliverance, if I do not steer my vessel as it points, but according to my own will or conjecture ? But if I obey it, am I not, of necessity as it were, saved ?

Such as this principle of faith is, in these several instances, is it in religion. If I believe in God and Christ, and act accordingly, — or believe them also, believe what they say, — my faith will justify or save me. I shall be

held as just or right in what I have done. And here, as in the other instances, we cannot separate the idea of action from that of believing. It is a mere idle proposition to say I believe in God, or Christ, and do not act accordingly, do none of those things which I believe to be enjoined as essential ; just as it would be to say I believe that a draught of water will save my life, and yet not drink the water. His refusing to drink the water would show he did *not* believe, whatever he might say ; and the Christian asserting his faith, but refusing the obedience of the gospel, shows he does not believe, whatever he may say, and that his faith cannot justify or save. And so every Christian, naming the name of Christ, but denying him in his life, shows that he does not believe, and therefore *cannot be saved.* He says that he believes in the waters of life, yet does not drink them ; who dare say such an one *believes.* He does *not* believe. The only faith that justifies, is the faith that obeys.

Perhaps this particular phrase, justification by faith, would never have been used, so liable as it is to misconception, had it not been for the pertinacity of the Jewish converts in adhering (though they would fain be Christians) to the law of observances also. But for the necessity of opposing the Jews in this, and insisting that faith in Christ, with its natural concomitants, was enough, without superadding the ceremonial law, Paul, like his Master, might have spoken only of faith and holiness, of belief and righteousness, as the grounds of acceptance with God, without contrasting them with the works of the Jewish law, by which no man other than a Jew could be justified, and which, through a misconception of the sense

in which he used that phrase, laid the foundation of that astounding doctrine, that, in past ages, at least, has so much prevailed, — that *good* works, namely, or virtue, or holiness, are of no avail, are but as filthy rags, faith alone, and independently of such works, justifying a man in the sight of God. But no one can read the Epistles with attention, or understand the position and feelings of the Jews of that time, and not perceive how unavoidable it was that the Apostle should come forward, not only with his authority as an Apostle, but with his arguments as a man, to defend the new church and its doctrine against their aggressions, — against their pertinacious endeavours to engraft their old law of ceremonial works upon the new law of Christian faith.

Once more, afterward, in the Middle Ages, errors again grew up around this subject, and justification by faith, not indeed in the sense in which we are now explaining it, was again the reasserted doctrine of the Reformation, — reasserted this time against the Romish dogma of merit, — of laying claim to eternal life as what was justly due, and actually purchased and paid for by alms deeds, gifts to the treasury of the church, self-inflicted penances, mortification of the flesh, and so on. The doctrine of justification by faith lays stress, indeed, upon all sorts of good works ; but it differs from the Romish doctrine in two particulars ; first, inasmuch as it does not admit that, perform as many virtuous acts as we please or can, we can ever lay claim to eternal salvation as our equal due, it is still, it maintains, of grace, — a gift far exceeding any human merit ; and secondly, inasmuch as it denies all merit to mere ceremonial or other acts, unless they are

the fruit of a right principle. Acts of virtue flowing from any corrupt motive, outward forms of worship, how numerous soever, except they are the expression of a genuine piety, are vanity or worse. It is not and cannot be the works alone that justify or save ; but good works that are the fruit of a genuine faith, that proceed from a good principle. This is very obvious. For suppose I distributed largely of my substance to feed the poor, or was liberal in the support of the church, or filled the world with the noise of my zeal, or covered the earth with missionaries of the truth, but only because in these ways I turned apparent virtues to my own worldly account, the faith that issued in such works could never justify. The root must be good, or the fruit is corrupt.

If these things are just and true, how, we may well ask, can there be any other doctrine in religion than this of justification by faith ? It expresses the whole of religion in the briefest conceivable form and language. It appears to exhaust the whole of both speculative and practical religion.

How else, then, let us ask, first, than by this doctrine can a man be justified and saved ? and, secondly, how can it be that he shall not be justified by faith ?

I. How else can a man be justified ?

How wonderful that it could ever be thought, that any other quality or possession could save the soul beside virtue, or holiness ! and that, if by a divine teacher salvation were ever ascribed to faith, in a single word, without further explanation, it could be supposed for a moment to be any faith but such as comprises virtue as a part of it ! How melancholy to consider that that great and blessed

hope which God has set before us — of living again after death in more glorious scenes, where knowledge, and virtue, and happiness shall be experienced in measures now beyond our conception — should suffer the degradation it has, even among the followers of Jesus ! — the degradation of its possession being made to depend upon every thing else almost, rather than upon that purity of heart, that solid virtue, that likeness of Christ, from which alone we are sure it can proceed. The least reflection, we should suppose, would convince the mind that, as it cannot be happy, or saved or justified, even in this life but through virtue, it could not, for the same or stronger reasons of the same kind, in any other life. But while it has felt the truth of the first part of this proposition, and acknowledged that we are *here* truly blessed only as we are morally upright, spiritually risen with Christ, the future happiness has, at the same time, with a strange and unaccountable inconsistency, been made conditional upon acts or states of mind with which virtue *may* have nothing to do. Earth can be enjoyed and truly possessed, it is admitted, only through holiness ; heaven, many ways beside. Earth can be inherited only by the meek, the peacemakers, the pure in heart ; heaven, even by the violent, the unjust, the impure, provided they have conformed to certain other requirements, fulfilled certain other conditions, held true doctrine, belonged to the true church.

And when asked, therefore, how else a man shall be saved or justified than by a genuine faith in Christ, producing the fruits which alone show it to be genuine, we answer, readily, *in no other way possibly*, we believe.

It is justification by faith, by a faith that believes and acts as it believes, which we hold to be the gospel method, the Christian doctrine of life and salvation. Without hesitation, we reject all other doctrines that are ever substituted for this. In this, with joyful confidence, we place our trust. And we ask, in the last place, accordingly, in the assurance that only one answer can be returned, —

II. How can it be that a man shall not be justified by faith ?

We believe he *is* justified by faith, and that no other conditions are imposed or necessary to be complied with. A proper faith cannot but justify and save ; it achieves the whole work ; no more remains for any other principle to effect. To revert, in illustration, to an example already used ; — if poverty and want are evils from which I wish to be saved, and I firmly believe that industry is the principle of conduct that will save me from them, and I *act accordingly*, I am saved ; and so far as that particular evil which I dreaded is concerned, there is no more to be done. No other doctrine, principle, or act can do more for me ; the benefit is secured, the salvation is effected, the justification is complete. Nothing remains to be added ; I am saved from the evil, and, by that faith I had, was necessarily saved. They are connected together as cause and consequence. To believe so was of necessity to be saved.

Is it otherwise in the matter of Christian faith ? We ask if it can be otherwise than that a man shall be justified by faith ? Is it not here, as in the instance just given, a necessary principle of justification. I believe in Jesus Christ, in his commission from the Father, in his authority

as the Son of God. I not only believe in him, but I also believe him. What he has taught and enjoined I believe. I believe that he has shown the true path to heaven. I believe that all the evils which could overwhelm the soul after death, he has shown me how to escape. I so implicitly believe *in* him, and *believe him* also (that he is true in all he has called upon me to do as his believer), that my actions and my whole life are in accordance with my faith. *I have believed* and have *acted according to my belief.* How can it be that I shall not be justified? I have believed the precepts of Jesus, and acted accordingly. He showed me how to walk and live; I believed him, and walked and lived accordingly. I believed in the virtues he enjoined upon me, and sought them. I believed in the destructive nature of the sins he taught me to shun, and eschewed them. I believed him when he enforced upon me the love of God and the love of man as comprising the sum of the commandments, and I fixed in my heart God's love and the love of my brother-man. I believed him, in a word, when I said, "These (the wicked) shall go away into everlasting punishment, but the righteous into life eternal," and I followed after righteousness with my whole heart. Such being my faith, shall it not to me, as to Abraham, be counted for righteousness? *Has* it not saved me? Has it not justified me? What can any other principle, act, or doctrine do for me more, which my faith has not already done? Is not the benefit secured, the salvation effected, the justification complete? Not that any obedience of man can be such as to lay claim to salvation. There can be no proportion whatever, any more than between finite and

infinite, between man's best obedience and the recompense of eternal life ; that recompense is of grace. Not that any obedience of man can be such as to lay claim to salvation ; but that, by the best obedience he can give, he complies with the conditions prescribed, — prescribed not by the justice, but by the boundless compassions, of God, who knows our frame and remembers that we are dust, — and so may humbly hope for a life to which merit could never lay claim, but which mercy has freely promised, and freely bestows, upon our imperfect, but sincere, obedience.

If such as has now been stated be the character of the faith to which by Paul justification is ascribed, such a belief, namely, and confidence in another, as to constrain to a corresponding obedience as absolutely a part of that confidence, we cannot be surprised that often by our Lord salvation is assured to Faith alone. They who had faith in Jesus, who believed him when on earth, — see to what it led them ! — to what labors, to what disinterestedness, to what sacrifices, to what sufferings, — to what deaths ! *Their* faith was also righteousness. And *now* to what a high and holy life is the believer in Jesus drawn ! The true believer in Jesus *now*, as at first, renounces all to follow Christ. He is not obliged to leave now, as at first, father or mother, or estates. He may retain them all ; but he *is* obliged to renounce and deny himself in view of the requirements of the gospel. If he believes not only in Jesus, but what Jesus has said, he necessarily (or he does not really believe) denies his evil desires, passions, envy, lust, and pride. He puts on the righteousness of Christ, as well as assumes his name ; he receives

his spirit, and it possesses and rules him wholly. Nor, to effect his salvation, is any other doctrine or principle needed. Just, precisely just, as believing in and believing the compass saves the mariner, and cannot but save him, so believing in and believing Jesus saves the sinner, and necessarily saves him ; and as the seaman, in the tempest and darkness of the midnight ocean, tossing amid a thousand dangers, *can* be saved in no other way, so the Christian, driven about and beset by yet worse evils, *can* be saved in no other way ; but let him *only* believe and he *shall* be saved.

Then why are we not saved ? Why is it that the night has come and we are not saved ? — that salvation is as far off as when we first believed ? *Because we have not believed.* Our belief is a name, a pretence, a form, not a reality, not a faith of the heart, and so not possibly a justifying faith. Whose life almost does not show that he does not truly, fully believe in Jesus ? Are these believers of Jesus whom we behold contradicting every day both his life and his spirit ? who, by their vices, their sloth, their ingratitude, their worldliness, their earthly and sensual lives, crucify the Lord afresh, — are these believers ? No, but the most genuine of unbelievers. They may be believers *in* him, — *that*, testimony may compel them to be, — but they are not believers *of* him. They give the lie to his spirit and his precepts. Let them believe with the heart, and it shall then be counted to them for righteousness, sanctification, and redemption.

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GOD'S COMMANDMENTS

AND

MAN'S TRADITIONS.

By REV. HENRY A. MILES.

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GOD'S COMMANDMENTS, &c.

THUS HAVE YE MADE THE COMMANDMENT OF GOD OF NONE EFFECT BY YOUR TRADITION. — Matt. xv. 6.

In proof of this charge, our Saviour produces an example. He refers to cases where children neglected to support and cherish their parents. Nothing could be plainer than the requirements of the moral law on this subject. Honor thy father and mother, was the commandment of God. And yet this was set aside, and made of none effect, by the traditions of the times. It appears that a practice had grown up of alienating one's property by devoting it to the purposes of sacrifice or worship. Thus consecrated by the solemnities of an oath to religious uses, no part of it could be taken to fulfil the duties of filial piety, even though aged and infirm parents might suffer years of helpless poverty and want. We need not suppose that the custom had its origin in selfish and cruel motives. It is more naturally and credibly accounted for by supposing it to be established by the power of false reasonings and erroneous opinions. We can easily imagine the steps by which a sincere and pious Jew might convince himself that any thing taken

from the direct service of God was a wrong to him who is the great possessor of all things, and that our relation to him is so transcendently near and important as to swallow up and annihilate every other relation that is recognized on earth. Viewed in this light, the example referred to in the text is full of instruction and warning, teaching us that there is such a thing as nullifying the commandments of God by our traditional beliefs and opinions, sincere and honest though these may be, and that we must be on our guard lest we build up creeds and systems which do impair the power of the plain practical precepts of God's word.

Had this been done only by those who are referred to in the text, there would have been but little need of speaking of the error and evil now. But, unhappily, this is not the case. There are doctrines maintained at the present day, which have the same effect that our Saviour ascribed to the traditions of the Jews. There are traditional beliefs and opinions kept alive in creeds, and enforced as parts of a theological system, the natural and general effect of which is to impair, if they do not make of none effect, the practical commandments of God. The same warning, therefore, which Jesus uttered of old, the preachers of his truth should utter now. And as he proved the charge which he brought against the traditions of the Jews by an example, so would we name examples where the traditions of our times do have e same counteracting and pernicious effect.

1. I name, first, that doctrine which declares that man inherits by nature an inability to do any good thing. The alleged fact of this inability is a fundamental article in the

creeds of many churches, and it is affirmed Sabbath after Sabbath in their pulpits. The tradition is, that by Adam's fall every child of man is born into the world personally depraved, with a bias to sin, and a necessity of sinning, which he is altogether incapable of resisting. It is not material to my present purpose to show how it is that this doctrine has come to be believed, how it was first introduced to fill out and complete a system of theology, how it is now defended only by a misinterpretation of a few passages of Scripture, how it casts dishonor upon the government of God, how it is contradicted by our observation of childhood, by the history of the world, and by the facts of consciousness and experience. Only in one point of view am I to look at this doctrine now, and that is, in its making of none effect the commandments of God. And just so far as the doctrine is really believed, must not this be the natural and necessary result? Make me to feel that I have by nature an incapacity to will or to do any good thing, and what is it to me that the Bible says, — "Cease to do evil, learn to do well, let the wicked man forsake his ways, and the unrighteous man his thoughts; turn ye, repent, and put off the old man with his lusts." It might just as well call upon me to raise the dead, or to lift a mountain. My moral nature is paralyzed. All the sinews of resolution and perseverance are severed, all courage and hope are stricken down. What device can be thought of which will more effectually benumb and silence the conscience? Why should it lift its voice against a condition to which we are doomed from the very moment of birth? Why should we try to resist a law which we are altogether impotent to

overcome? Nor this alone. The natural tendency of this doctrine is to incline us to sin. It teaches us that our nature is a low and degraded thing, having an affinity to all evil, so that, when we are summoned to choose between the right and wrong path, all our previous convictions and feelings incline us to the evil course as a matter already settled, and of necessity. Its pernicious influence extends even further than this. By casting the blame of a corrupt nature back upon Adam, it disturbs and unsettles all conviction of personal responsibility and guilt. It sinks the idea of an individual accountability for every individual act, and thus encourages one to indulge a sinful nature, the guilt of which rests with others and not with him, and was incurred long before he was born into the world.

These tendencies of this doctrine are not remote and contingent, they are direct and inevitable. We can hardly name a more sure sequence of cause and effect. We may make our appeal to the believers in this doctrine themselves, and may ask them if there have not been times in their lives when they have felt that their creed has crippled their resolutions, and deadened their hopes, and paralyzed their moral strength. We might ask the young man, who has been brought up from a child in the belief that his nature was a vile and depraved thing, and utterly incapable of any good, if he has not felt the influences of this belief in those temptations which the young meet; and if, in his moments of remorse, he has never drowned and silenced the compunctions of conscience by saying, — "True, these are low, loathsome acts, but such, too, is my nature; for this I was born, to this I am

doomed, of nothing better than this am I capable, and for the blame and guilt of this others were made responsible long before I came into the world." Can there be any two things of which we may be surer than these, both that totally depraved beings would avail themselves of such valid excuses as these, and that beings not totally depraved, but tempted and tried by sin, will seek the cover of such excuses, if only their religious creed leads them to think that they are valid ? We regard this doctrine of man's native inability to do any good thing to be demoralizing in its influence ; we believe it is not to be compared, in its good practical efficacy, with that other doctrine, which teaches that man comes into the world innocent, and has power given to him to form his own character, and is individually responsible for every individual moral act. We believe that this doctrine is reasonable and Scriptural, and that which all the precepts and commandments of God's word presuppose, and on which they are based. We believe that the other doctrine is one example where men do now make the commandments of God of none effect by their traditions.

2. Another example of the same thing we may name in the doctrine of Election. The tradition here is, that without the special and supernatural influences of the Spirit no man's vile nature can be changed ; and that these influences are bestowed according to God's sovereign pleasure, here imparted and there withheld, so that salvation is not a reward to which all men may attain who will, but a special privilege to which only a certain part are elected. It needs but a few words, one would think, to point out the moral effect of such a doctrine as this. If fully be-

lieved, its legitimate fruit must be a passive fatalism, for the believer must feel, if he does not say in so many words, — "If I am to be saved, I shall be, without any concern of my own ; if I am not to be saved, no efforts of mine can arrest my horrible doom." Thus it leads a man to think that his future condition is decided by something foreign to himself, and it makes of none effect all those passages of Scripture which represent that condition as turning upon his own choice and will. See what motives to watchfulness and self-government it takes away ; see how it relaxes that discipline on our tastes, and preferences, and wills, which a belief that on these our salvation depends imposes ; see how it extinguishes the vital meaning in every one of those texts which affirm, that if we seek, we shall find ; if we ask, it shall be given. While true religion holds up before every praying and longing soul the sweet hope of heaven, see on how many, especially in times of great excitement, this doctrine has cast the dark shadow of despair, making them feel that they have been passed by in the outpourings of God's grace, and that, do what they will, it is all over with them now ; no efforts of theirs can bring peace and hope to their souls. And while the commandments of God speak of the religious life as a process of culture, first the blade, then the ear, and then the full corn in the ear, and as a dawning light which shines brighter and brighter and to the perfect day, see how all these words are nullified by the tradition we are now considering. It makes religion a thing of fits and starts, of miraculous illuminations and instantaneous developments, filling some with groundless and conceited assurances of their security, and others with cruel

and needless fears of their perdition, but discouraging in all that patient, watchful, and persevering culture, — line upon line and precept upon precept, — by which alone the religious affections can be trained, and the religious character be built up. Thus, just so far as this doctrine is believed, it must ever have an unfavorable moral influence. In this respect, how can it be compared with that other doctrine, which affirms that our Father in heaven has surrounded every man with means by which he may work out his own salvation, and that this is secure only when it is made the long and faithful work of his life. This is the doctrine which is the commandment of God. Alas that it has been so often made of none effect by the traditions of man!

3. I adduce a third example, where the same wrong is done to God's truth, when I name the popular doctrine of the Atonement. According to this tradition, Christ hath made a perfect propitiation and satisfaction for all the sins of the world, hath reconciled the Father to us, and hath purchased an everlasting inheritance in the kingdom of heaven for all those who are chosen to be the sharers of this grace. I purposely keep clear of the various shades of belief which distinguish those who agree substantially in receiving this doctrine, because, for the purpose which I now have in view, it matters not whether we say that Christ died as a literal substitute in our place, or to appease the divine wrath, as the phrase is used, or to purchase our redemption by a price paid, or to make it safe and consistent to forgive. For the present, I care not which of these views may be taken as the true one to enter into the idea of a vicarious atonement. One consequence, it

will be seen, is common to them all. Man is justified before God, by a transaction foreign to himself. The essential work of his salvation has been done for him. The substitute has been provided, the supposed wrath of God has been appeased, the price has been paid, the safe and consistent terms of forgiveness have been complied with; and all this has been settled, and done up, and sealed, and made sure, ages before we were born. If we have been converted by the influences of the Spirit, we are safe when we accept of this basis and offer of salvation. Repentance and a holy life are not, through God's mercy, the cause of our acceptance, and all our works of righteousness are as worthless as filthy rags to procure forgiveness.

Now I do not forget that this doctrine has been believed by many who have been bright examples of Christian virtue and piety, and who perhaps have felt that the point here before us was the peculiar, central, and vital truth of the gospel. We all know, however, that articles which have the greatest prominence in the creed do not necessarily exert the strongest influence over the mind and heart. Often they are stoutly defended as matters of belief, while they are seldom used as nourishers of the spiritual life, to awaken thought and kindle emotion. We will remember, likewise, that good men, believers in false and pernicious creeds, are subjected to a thousand other influences besides that of their creeds, such as the original peculiarities of mental and moral constitution, the force of early discipline, the spirit of the times in which they live, the books they read, the men they meet, the influences of nature, the observations and experiences of life;

so that to the growth of the excellence of character they possess, it may be that the creed they warmly defend may have contributed the least. We have no wish to account the number of good men to be small, nor to believe that they are found in one sect alone. We rejoice in every view which discloses to us our common nature growing good under a thousand varying influences, and we would do homage to virtue and piety wherever they exist. But we are still free to show that even good men have fallen into errors of opinion which have had a dark and evil influence, just so far as they have had any influence at all, and that their virtue and piety would have been freer, and purer, and higher, had they not taken for commandments of God the traditions of man.

And can we escape feeling this truth, when we look to this doctrine of a vicarious atonement? Let men believe this doctrine in the very depths of their nature, and imbibe and act out fully its spirit, and are not its direct and obvious tendencies, to make of none effect some of the commandments of God? Teaching that the work of our salvation has been wrought out for us by a transaction which took place ages ago, by a penalty endured, a price paid, or some conditions then supplied, is it not its natural effect to minister to an over-confident assurance on the part of its believers, as if their salvation was certainly safe, and they have nothing to do, and the Scriptures which enjoin a humble fear, and a perpetual striving to the very last, have hardly any meaning to them? Has it not been for ages preached, that, once in Christ, the believer cannot fall away; the appropriation to him of the benefits of Christ's sufferings has been made, and his

merits are sufficient without any of the believer's works ? Is it not almost the inevitable tendency of this doctrine to overthrow and destroy the necessity, majesty, and availing power of a moral and holy life ? I know that it is preached, in the technical language of the system, that sanctification must follow justification ; but this statement itself shows that a man can be justified without a moral and holy life, and good works follow only as the appendage, and not through God's mercy, the availing cause. The inferior place assigned to a holy life is seen in another aspect of this doctrine. It teaches that this is not the dearest thing in God's sight. Humble penitence, virtuous resolutions, faithful and persevering energy of goodness, — all this is not of sufficient worth to induce God to regard with the least favor those of his children who are thus distinguished. His forgiveness and acceptance turn on something else, — on the fact that the blood of the innocent was shed, a compact was made, a covenant sealed, a price paid, an exhibition held up to angels and to men ; something else is dearer, and more draws his favor than all the treasures of virtue and goodness in the soul. Can one assign this inferior and secondary place to a moral and holy life, without feeling its claims exert a secondary and inferior power ? And then how does this tradition inevitably tend to make of none effect those commandments which require us to love God with all our heart ? Robbing him of some of the dearest traits of the paternal character, his compassion for erring children, his readiness to pity and forgive the returning prodigal, and representing him under the figure of a monarch demanding blood, satisfaction, payment, penalty, and

suffering somewhere, how does it tend to chill all those filial affections which should go up to the Infinite Father, and to make Jesus the more amiable, loving, and venerated being of the two! Nor is this all. Just so far as the influence of this doctrine is practically felt, must it not dispose the believer to think less of a tender mercy and a free forgiveness, and to think more of the stern exactions and penalties of law? Teach men to act on the principles of a vicarious atonement, and, from contemplating the supposed example of God in this respect, let them imitate that example in the family and in the state, and would not this doctrine turn man's heart against his fellow-man, as it turns it against his God, and set aside every one of those commandments which enjoin a free forgiveness, and make them of none effect?

In point of moral efficacy, how can this doctrine be compared with that other view of the atonement, which gives us a Father that we can love, who looks upon moral goodness as the dearest thing on earth or in heaven, who sent his Son to awaken up and unfold the germs of a spiritual life in our hearts, whose readiness to pardon is portrayed to us in the image of the father who received the returning prodigal with open arms and the forgiving kiss, and with whom the atonement is complete when we are made at-one with him by our pure affections and a holy life? This doctrine of the atonement is not repelled by the reason, gives no shock to the moral affections, is in harmony with all the great teachings of nature, supplies throughout quickening motives, elevating aims, encouraging hopes, and, by bringing its great stress to bear upon the works of life, seeks to make us purer and better men. In this doc-

trine I trace the features of the commandments of God, and mourn that they have been so long obscured and obliterated by the traditions of man.

4. There is still another tradition of man which tends to make of none effect the commandments of God. I refer to prevalent opinions respecting the points on which we shall at last be judged, and by which our future condition will be determined. When we listen to much of the preaching, exhortation, and religious conversation of our times, or when we read many of the books and tracts which are put forth to enlighten the public on these points, what is the impression which is left on our minds as to the account we must render to Him who is the judge of the quick and dead? I ask if it be not the effect of the traditions of our day to lead us to think that we shall be judged as to what is outward, formal, ceremonial, professional, — and that, if we are only right here, our future condition will be safe? Are we members of the true infallible church? Have the hands of an apostolically descended bishop been laid upon our heads? When we made a Christian profession, did we go down into the water and be wholly immersed in the baptismal tide? Have we in some period of our lives passed through a mysterious and supernatural change? Have we yielded assent to the creeds which churches and councils have declared to be the only true faith, with which we are safe, and without which we shall perish everlastingly? Only look at the amount of zeal and earnestness, time and wealth, learning and eloquence, expended on these and like questions, and then say, is it not a fact that the young and inquiring, the great mass of the unreflecting and unin-

formed, — yes, and I will not hesitate to add, thousands and thousands of those who ought to know better and to teach better, — do believe that it is these outward, ceremonial, and professional circumstances of life which decide the alternative of our future lot? Do not the traditions of these times thus turn aside the severity of the day of judgment from the point on which the Scriptures place it, — the real character of man, — the goodness of his heart, — the purity and holiness of his life, — the strength of his love to God and love to man? In the popular theology of our day, what place is assigned to the Sermon on the Mount, — closing as it does with the plain words, — "He that doeth these things is like a man that builds his house upon a rock"? Is not all this practically made of little effect by the traditions of man? And so with reference to that remarkable chapter which records the process of the final judgment, — that chapter in which Jesus tells us of the sheep placed on the right hand and the goats on the left, and in which he announces that this division is made by our practising or neglecting the duties of justice, charity, and compassion, — do the traditions of these times hold these virtues up as the great points upon which at last we are to be judged? Do they not here, also, make the word of God of none effect? How can the good practical power of such teachings as these be compared with that other doctrine, which sets forth that all a man's rites, forms, ceremonies, beliefs, and church-relations belong only to the outside of his life, — that at best they are only helps, and should never be regarded as ends, — that in the great day when we must answer for the deeds done in the body, it will not be once

asked what ceremonies we observed, with what churches we were connected, what creeds we maintained, but that the dread inquisition will relate to our inmost hearts, and to our common daily lives? Have we been good men, true, pure, and faithful men, maintaining an upright walk before our fellow-man, and a holy walk in the sight of Almighty God? It is to these points that the commandments of God chiefly relate, and how much have these been kept out of sight and pushed aside by the traditions of man!

There are still other examples of a wrong done to God's truth, like these on which I have spoken, but I cannot name them now. Looking to the popular theology of our day as a whole, it seems to me to be characterized by nothing so much as its tendency to benumb and paralyze the moral nature of man, — to blunt the conscience, weaken the springs of moral action, and to lower the claims of a practically good life. It presents us with a God whose character it is almost impossible for us to love, — it takes the blame of our sins away from ourselves, and casts them back upon Adam, or refers them to a personal devil who acts the part of a scape-goat, to whom every evil suggestion and act may be imputed, — it strips us of all power to lift ourselves up from our degraded and lost condition, — it makes us the passive instruments of a miraculous agency, working by sovereign, and to us unknown, laws, — it converts religion, from a process of steady and persevering culture, into a thing of fits and spasms, of sudden heats and intervals of spiritual torpor, — it sinks the worth of the works of a good life, and exhausts its chief zeal and strength upon rites, and forms,

and creeds. I know that there have been, and still are, great and good men to whom this theology is dear. I cheerfully bear witness to their piety and virtue, and see in these proofs of a generously endowed nature, which can grow good even under the chilling and depressing influences of such a faith. But when I look abroad through the community, I cannot shut my eyes to the disastrous effects which this theology has produced. There is not a country on the face of the earth which is more full of churches and ministers than ours, or where there is more zeal devoted to the propagation of the prevalent creed. But are we the most honest people on the face of the earth, — the most faithful to our trusts and engagements, — the most upright in all our business transactions, — the most fruitful in all those good works which the Sermon on the Mount enjoins ? I shall not set forth the terms by which the moral character of the men of this generation must be described ; but I will ask, Could any thing better be expected from a theology which brings its sanctions to bear on other things than our common daily life, — a theology which applies the most degrading epithets to the nature of man, and pours the vials of its contempt upon every good moral work which he can do ? And when, from surveying the public at large, we look into the churches of this theology, what do we find ? Is it not a matter well understood, that the standard of moral character there is hardly one whit higher than it is in the world, that professors who are zealous for their creeds are dishonest in their lives, and that few persons will trust any man's integrity any sooner because he is a member of a church ? These are sad truths to re-

peat, but what better can be expected of a theology which makes the commandments of God of none effect by the traditions of man? We need a religion which shall sweep away the inventions which have been mingled with the truth of Jesus, and by which its power has been so much paralyzed. We need a religion which shall fall back upon the practical precepts of the gospel, which shall assign its rightful supremacy to goodness, and which shall direct all its sanctions and energies to make men good. Such a religion our churches need, our country needs, and the world needs. Is it a time to waste our strength on creeds and forms, is it a time to elevate any thing above the claims of a pure and holy life, when such evils prevail as now walk abroad over the earth, when war lifts its bloody hand, and slavery rivets its chains stronger, and intemperance is returning in the might of a restrained but overleaping flood? Let our prayer be for the prevalence of that religion whose aim is first of all to make men morally good, and which seeks to do this by falling back upon the simple commandments of God, purified and set free from the corrupting traditions of man.

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THEOLOGY AND RELIGION.

By GEORGE W. BURNAP.

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"And Jesus answered him, — The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. — And the second is like, — Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." — Mark xii. 29–31.

In this answer of Jesus, no mind capable of reflection fails to recognize the profoundest wisdom. And in no respect, I believe, will deeper wisdom be discovered in it, than in the combination which it exhibits of Theology and Religion, and in the rank which he assigns to each in the enumeration. You will observe that he puts theology first and religion in the second place, doctrine before duty, theory before practice, motive before action, premise before inference, right believing as a necessary prerequisite to right acting, knowledge as the foundation and duty built upon it, truth as the root and goodness growing out of it with corresponding strength and luxuriance. I intend in this discourse to give some illustrations of the wisdom of this arrangement.

What then is theology, and what is religion, and what is the relation which they bear to each other ?

Theology, according to the etymology of the two Greek words from which it is derived, is an account of what God is, what we are in relation to God, and what God is in relation to us. Religion, according to the derivation of the Latin word from which it springs, and which signifies to bind, is simply duty, the feelings we ought to cherish and the course of conduct we ought to pursue towards God, ourselves, and each other. This distinction it will be necessary to keep in view through the following discourse, as some very important consequences will be drawn from it.

We often hear it said, that it is of little consequence what a man believes, provided he leads a good life. This is in some sense true, when applied to an individual. There are some persons of a temperament so well constituted, that they seem to be virtuous without effort, from the spontaneous promptings of a good heart. There are others who seem to need the strong constraint of a religious faith, the authority of a Supreme Being, and the prospect of an eternal retribution, to induce them to do right.

All men are in some degree religious beings, for all men have a conscience, which appeals to some higher authority than any thing human, for if it were human, then we might control and silence conscience. The religious principle in man appealing to something without him for its sanction and authority, its influence will much depend on what he conceives that something to be, a being omnipotent or weak, omnipresent or afar off, merciful or severe, perfectly holy, or subject to imperfection, just or partial, liable to change or immutably the same.

Religion, as an outward institution, all mankind must have, for it is in them by nature. Man must worship. It is in him to do so. No nation has ever existed without it. There are in him the sentiments of wonder, adoration, gratitude. He knows that there must be something above him to worship. These sentiments always have found and always will find expression. But they will always react on the worshipper. He who worships an image or an ox may be as religious — I mean in the sense of being earnest, and fervent, and sincere — as he who worships the Infinite Jehovah, nay, he may be more excited and passionate at the time. The difference between the two men is not in their *religion*, but their *theology*. Both are religious, both worship; but one worships God, the other worships a beast. One is elevated, purified, strengthened, ennobled. The other is degraded, weakened, polluted, debased. Does it make no difference, then, what a man believes? What a man believes is his theology, the very thing which makes whatever religion he has, — blind superstition, or intelligent worship; exalted reverence, or slavish fear; an aspiration after whatever is pure and holy, or an apology for his own follies or vices or crimes.

Religion always invents rites and ceremonies. All religions have their ritual, which men imagine will be pleasing to those beings to whom it is directed. But the nature of that ritual will depend on the *theology* of those who invent it. The Hindoo is perhaps as religious a being as is found upon the face of the earth. His whole life is a series of penances and privations, and he will often close it with a death of martyrdom. But his religion fails to ennoble and exalt him, because of the wretched theology

with which it is connected. What can follow but degradation, when the Infinite God is symbolized and represented by an enormous wooden statue, drawn about on wheels by human strength ?

The whole continent of Asia is at this moment in a state of moral degradation, of which we in the Western world can form no idea. What is wanted for their redemption is not more religion, for generally they are eminently a religious people, but a better theology, the knowledge of the true God. Let theology be right, and religion will take care of itself.

All this is not only theoretically, but historically, true. The true glory of the Old Testament consists, not in its *religion*, but its *theology*. The author of the Pentateuch stands on a pinnacle of glory, with reference to the advancement of the human race, far above all the other lawgivers and founders of states, wise men and philosophers, and has but one competitor in the annals of time. We look upon him with veneration, as he came radiant from the presence of God with the tables of the Law, to mould the civil and religious institutions of the favored people of God. But the glory of his mission, I apprehend, is not usually put in the right place. It is, I believe, in his theology, rather than his religion. It is in the book of Genesis, rather than in the last four books of the Pentateuch. The power, the vitality, of those laws which he afterwards introduces lies entirely, in my estimation, in the preamble contained in the introductory history of the earth and of the human race. It lies in the promulgation of the great and fundamental truths of the unity, the spirituality, the all-comprehending providence, and the moral perfections

of God. A belief in these is the basis of all scientific truth, of moral order, of social refinement, of progressive civilization, of personal integrity, of public virtue.

The power of that law mainly consisted in the source whence it came. It is the purpose of the book of Genesis to display the being and attributes of the true God, the Jehovah of the Jews. It comes from none of those deities which had hitherto been the objects of the superstitious reverence of the nations, not from the sun and moon and stars, which had been adored as Gods by the Babylonians, Sabeans, and the people of the East, — not from the oxen and crocodiles which had been worshipped in Egypt, — but from Jehovah, the Creator of them all, that spiritual, eternal, immutable Being, who is without beginning and without end, whose essence every material representation dishonors and degrades, and who finds his only image in the highest conceptions of the human soul ; whose power nothing can resist, whose knowledge nothing can escape, and whose providence extends to all events.

It was this theology, reiterated and kept alive by the succession of prophets, and the faith in it which was thus preserved, which gave vitality and permanency to the Jewish constitution, kept burning the fire of true religion upon the altar at Jerusalem, breathed the breath of immortal life into the Psalms, and set apart as divine and perennial the words of the prophets, and preserved the seed of true religion to be spread abroad in due time all over the earth.

It was the *theology* of the Pentateuch which first set up the standard of true religion against the multitudinous

idolatries which then existed in the world, and which are not yet exterminated. And it is a remarkable fact, that the splendid invectives of Isaiah and the Psalms, written more than five-and-twenty centuries ago, are now found by our missionaries the most powerful weapon against the image-worship of the East. It is not long since a Christian minister wrote home an account of his reading a part of the one hundred and fifteenth Psalm in one of the idol temples of China, in the very presence of the grotesque and worm-eaten images which insult humanity by their hideousness and deformity, till every worshipper shook with laughter and derision. "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. But our God is in the heavens; he hath done whatsoever he pleased."

The theology of Moses can never die. The religion he established to embody and perpetuate that theology was in a measure arbitrary and conventional, and, being practicable only in a particular country, became impracticable on the dispersion of the sacred tribes. But his theology lives in the minds of that scattered people as intensely as ever. Jehovah was no territorial God, nor was his worship confined to the temple at Jerusalem. His temple the Jew felt to be everywhere where there was an humble, lowly, and penitent heart.

The reform which Jesus of Nazareth attempted to in-

troduce did not overturn the theology of Moses. It recognized it as true and divine. "I come not," said he, "to destroy the law and the prophets, but to fulfil," to complete, to perfect. The God of Abraham, Isaac, and Jacob he revealed as the Father of mankind. Worship was no longer to be paid exclusively at Jerusalem, but in every place where a spiritual worshipper was to be found.

But candor compels us to confess that Christianity practically relapsed into a condition in which it bore but a poor comparison to Judaism itself, on which it professed to be an improvement, and which it was intended to supersede. "Thou shalt have no other gods before me," said the sublime voice on Sinai. But we are constrained to acknowledge, that, by the debasement of theology introduced by the doctrine of the Trinity, and the deification of Jesus, the Virgin Mary became the principal object of worship, and continues to be in all Catholic countries to the present hour.

"Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath; thou shalt not bow down thyself to them nor serve them." But what do we see in many Christian churches, but multitudes of images and paintings representing the Virgin, Christ, and the Holy Ghost, and even God himself. Take up a book of Catholic devotion, and you will find no inconsiderable part of the worship to be addressed to Christ and the Virgin. Take up a Methodist hymn-book, and you will find that most of the devotions are addressed exclusively to Christ. All this is done with the most perfect conscientiousness, and without the slightest doubt of its being right and proper. But it is in

direct violation of the injunctions of both the Old and New Testaments. "Thou shalt have no other gods before me." And Christ, before he left the earth, commanded his disciples, — "In that day ye shall ask me nothing, but whatsoever ye shall ask the Father in my name, that will I do"; thus prohibiting all prayers being addressed to him when he should have been exalted to heaven.

But no divine law is arbitrary. All God's commandments are founded on reason and the nature of things. Worship directed to any other being besides the only true God is an evil, not only because it is prohibited, but because it is an evil in itself. Worship is not only a duty to God, but a duty to ourselves, as it is the most powerful means of spiritual influence upon our own souls, the most efficient cause of spiritual growth, comfort, strength, and edification. All the omnipotence of the divine attributes is brought to bear directly on our minds and hearts. These, in the only living and true God, being perfect and infinite, act upon us with the force of their own infinitude and perfection. But the instant you substitute any thing else in the place of the true God, that influence is lost.

Supposing it were possible, and were a fact, that Christ was both God and man, that he possessed divine as well as human attributes, the human nature cannot be, and ought not to be, an object of worship. No man can worship the human nature of Christ without idolatry. But Christ is known to us principally in his human capacity, as an historical personage, and his attributes, so far as known to us, are human attributes, — piety, meekness, patience, sympathy, tenderness, self-sacrifice. Now these are human attributes, not divine. On these the mind naturally fixes

itself when thinking of Christ. It would be almost impossible to worship Christ, even supposing him to have two natures, without committing idolatry. What we should naturally anticipate has actually taken place, and the Episcopalian is heard to pray in such language as this :— "By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, by thine agony and bloody sweat, by thy precious death and burial, and by thy glorious resurrection and ascension, good Lord, deliver us ! "

Now all this is calculated to produce animal excitement of sympathy with human suffering, instead of an exalted, calm adoration of a nature that is incapable of suffering. That animal excitement is not devotion, nor can it produce the ennobling effect of devotion. How poorly does it contrast with the devotions of the Old Testament, with the ninetieth Psalm for instance, which comes down to us as the prayer of Moses, the man of God. "Lord thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. A thousand years in thy sight are as yesterday when it is past, or as a watch in the night."

Consider the sublimity of some of the ascriptions in the New Testament : — "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." "The blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light to which no man can approach. Whom no man hath seen or can see, to whom be honor and power everlasting." And yet the disciples of the

same Master who taught his disciples to pray, "Our Father who art in heaven," are heard to pray, — "Holy Mary, mother of God!" Far be it from me to say these things in the way of reproach. I speak of them with the deepest regret. I mention them solely to illustrate the truth which I am endeavouring to exhibit, the fundamental and vital importance of theology, that it is *not* true that it is of no consequence what a man believes, provided he is sincere. I mean to show, that a man's religion, let him be never so sincere, is inevitably affected by his theology. In proportion as his theology is true and pure will his religion be elevating, ennobling, consoling. Especially is it necessary to adhere with the greatest strictness to the unity of G d. The *first* of all the commandments is, according to the divine wisdom of the Saviour, "Jehovah our God, Jehovah is one."

Quite as important to the welfare of mankind is a true theology with regard to the *attributes* of the Divine Being as the unity of his essence. Without just ideas of the character of God, all religion degenerates into superstition. The Reformers, who taught that God from all eternity has elected some to everlasting life, without reference to any thing foreseen in them or done by them, and foreordained others, in an equally arbitrary manner, to eternal torments for the possession of a nature which he himself had given them, subverted the foundation of piety and religion quite as much as those who taught men to worship the Virgin Mary; for the want of mercy and justice in the one is as fatal to the claims of that Being to the homage of the human heart, as the want of omnipotence in the other. Nay, it is not unlikely, that the false

representation of the Deity in this respect was the very thing which drove them to adore the almost divine compassion of a mother's heart.

This view of the paramount importance of a true theology seems to be fully borne out by the tenor of Christ's last prayer with his disciples, which is a solemn and almost formal statement of the object of his mission and the substance of his teaching. That object was to give men "eternal life," and how? "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." "I have manifested thy name," I have made thee known "to the men which thou gavest me out of the world." The want of a true knowledge of God was the great evil which he came to remedy. "O righteous Father, the *world hath not known thee*, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name," I have made thee known, "and will declare it." "*Sanctify them through thy truth*; thy word is truth."

It is impossible to read the prayer of Christ without perceiving that he placed his main dependence on a better theology, a better knowledge of God, for the moral reformation of the world. It must be so, for as God is the great central force which controls and governs all things, and all things maintain a perfect order because he is perfect, so the idea of God is the great controlling force in the moral world. He is the object of devotion, the highest act of the mind and heart, the soul's brightest ideal, the heart's deepest reverence. Any imperfection here obscures and eclipses the light of the moral world, and in proportion to that obscuration men grope in dark-

ness as to every thing connected with religion. Christ, it is true, attempted to introduce a reform into religion. "Unless your righteousness *exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." But he based his reform in religion upon a better theology. He would have men pray in few words and in secret; why? because God is omniscient, he seeth in secret, and he knoweth what things we need before we ask him. "Take heed that ye do not your alms before men"; and why? because God, not man, is, or ought to be, the motive of every religious act. If he is not the motive, then it is a religious act no longer.

His countrymen thought themselves secure of God's favor, because they were descendants of Abraham. He told them, that in the sight of God this distinction was of little worth. For, said he, "God is able of the stones to raise up children unto Abraham."

Such is the view taken of this subject by Paul. He ascribes the practical corruptions of the pagan world to their theoretical corruptions of theology. "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and *changed the glory of the incorruptible God* into an image, made like to corruptible man, and to birds, and fourfooted beasts and creeping things. *Wherefore* God also gave them up to uncleanness." "*Who changed the truth of God into a lie*, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen. *For this cause*, God gave them up unto vile affections." "And even as *they*

did not like to retain God in their knowledge, God gave them over to a reprobate mind."

When Paul arrived in Athens, he must have seen the moral disorders which we know prevailed there, but he did not strike at them first. His first attempt was, not at a reform of manners and morals. He struck deeper, and commenced with theology. He began with making known to them "the God who made the world, who dwelleth not in temples made with hands, and is not worshipped by men's hands as though he needeth any thing, seeing that he giveth unto all life and breath and all things." Without this better theological doctrine concerning God, Paul, as a moral reformer, would have been utterly powerless. Thus it was that the preaching of Paul carried out and verified the principle laid down by Christ in his last prayer with his disciples. "This is life eternal, that they might know thee, the only true God."

Equally powerless would Paul have been as a moral reformer, if he had preached the Supreme Deity of Jesus Christ. This, indeed, would not have been a theological reform, for almost all the deities the Athenians already worshipped were deified men. Over them Jesus, preached as God, could have had no supremacy, but could only have been *added* to the number. His deity would have had, moreover, a difficulty peculiar to itself. It would have been encumbered with the doctrine of the incarnation, the doctrine that He in whom we live, and move, and have our being became incarnate in the body of an unborn infant, — a doctrine quite as revolting to the reverence as it is to the reason of mankind, — a doctrine which would have deprived the idea of God of all dignity and moral efficiency

quite as effectually as the incidents described in their mythology. And such would have been the effect of the doctrine of incarnation upon the whole theology of the New Testament, in all time, had the incarnation included the whole Deity, instead of being confined to one of the persons in it. For, while the idea is inculcated, that one of the persons became incarnate, the Father, who is generally identified with the whole Godhead, is never represented to have submitted to such a humiliation, or bowed himself to the lowly usages of the stable, the manger, and the cross. The fatal influence of the doctrine of incarnation is not felt in its full extent, for the simple reason that it is not literally believed. No human mind which has once conceived of Jehovah as he is revealed in the Bible, as unchangeable and filling the universe, as the Creator and Sustainer of all things, really believes that he became incarnate in the body of an infant, which he himself created and upheld. Paul preached not only "the only true God," but "Jesus Christ whom he had sent," not as God, but as "that man by whom God was to judge," or rule, "the world," "whereof he had given assurance unto all men, in that he had raised him from the dead."

Peter gives the same testimony of the paramount importance of theology. "Grace, mercy, and peace be multiplied to you, *through the knowledge of God*, and of Jesus our Lord."

Finally, the considerations we have now brought into view explain and vindicate the necessity of doctrinal preaching, and of controversies in the Christian Church. They arise from the transcendent importance of a pure theology. The ideal must be kept right, for the practical

grows out of it. Hence the ministrations of religion have been from the beginning, in part, controversial. The contest between Judaism and paganism was theological, — whether God was one or many. The struggle now between different sects is mainly theological, as to the nature and attributes of God, the religious nature and responsibilities of man. It is no pleasure to the ministers of religion to differ with each other, for they had far rather agree. But the maintenance of truth is a sacred instinct. Peace is dear, but truth is still more precious. Every man feels himself ennobled by its defence. To impart it to the world is the highest achievement of this life. Blessed is he who is engaged in this great work.

Doctrinal preaching is often the most practical preaching. To point out human duty, arising from the fitness of things, is generally an easy task. To form an image of perfect humanity requires little intellectual power. But it is doctrines, a sound theology only, that can breathe into this dead form the breath of life, the doctrines of God the Almighty Creator. God the Universal Father, God the Author of conscience, God the present Witness, the future and eternal Judge, these are the most practical of all doctrines, and do the most to control the world and regenerate mankind.

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ON

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By SAMUEL J. MAY.

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"In him was life; and the life (of him) was the light of men. As many as received him, to them gave he power to become the sons of God." — John i. 4, 12.

No one that ever lived has turned so many to righteousness as Jesus of Nazareth. Not to those only who knew him personally, who companied with him during his ministry, who heard his word and witnessed his miracles, — not to those only did he give the power to become the sons of God. But to many, in every age since, he has given this power; and he ever will give it to all who "receive him." In him was life,—true, spiritual, eternal life; and his life was, and is, and shall be more and more the light of men. In him was fully developed the divinity there is in humanity. He was the revelation of the perfect in man. Such a revelation can never be lost. The light of his life cannot be quenched. It may be, as it has been, obscured, but it cannot be put out. It shall scatter the thick clouds that have been or may be gathered about it, and shine upon the world in all its bright-

ness, all its genial, quickening influence. No ; Jesus cannot die. He shall rise again, and live in the midst of men. He shall cast away the cerements of a false theology ; he shall come forth from the tomb in which superstition has buried him. He shall be seen, shall be realized, shall be "comprehended," shall be received. Yes; Jesus shall be what in anticipation he is so justly called, — *the Redeemer of the world.* The leaven of his life shall yet pervade and leaven the whole of mankind.

For there is a spirit in all men, which, if it be not repressed by the lusts of the flesh, the love of the world, or the pride of life, responds to the spirit that was in Jesus. Strictly speaking, he does not give, he never did *give*, the power to become the sons of God. This power is innate in every human soul. As the brilliant flower is folded up in the little dark seed, as the huge oak is involved in the acorn, so do the germs of the highest moral excellences lie inwrapped in the soul of man. Just as the ability to acquire knowledge is an attribute of the mind, so is the ability to become holy, Christlike, Godlike, an attribute of man's moral nature. It is this capacity which distinguishes him from other animals. No one ever thinks of teaching a brute to understand the difference between right and wrong, any more than to calculate an eclipse, because the brute has not the capacity to do either. Books, apparatus, instructers, are appointed for the children of men, because they are *able* to become wise and good.

How *wise* a human being may become, how much knowledge he may acquire, it has not yet entered into the mind of any one — no, not of a Newton or Bacon — to conceive. But how good a man may be, and ought to

be, has been revealed in the life and character of Jesus of Nazareth. He is the perfect man. He is the mark of our high calling. As he is holy, so are *we* called to be holy "in all manner of conversation."

Now, as we can become wise only so far as we exercise our mental faculties, so we can become good only so far as we exert our own power of choice between right and wrong, good and evil. One may be furnished with a thoroughly accomplished teacher of each and every branch of science, but he shall learn nothing except so far as he may apply the powers of his own mind. So, too, the experience and the counsels of all the saints may be proffered him, and of the beloved Son of God besides, but he shall grow in holiness only so fast and so far as he exerts himself to do what he perceives to be right. You will not make a child benevolent by setting him to commit to memory the most eloquent description of benevolence ever written; but if you can incite him to go and do a benevolent deed, the joy that will spring up in his bosom shall assure him, that his own true happiness is to be found in contributing to the happiness of others, — that true "self-love and social love are the same." Education, moral and intellectual, — education, as the etymology of the word itself intimates, — means not so much the putting of any thing into the mind and heart, as the drawing out, unfolding, *educing* what God has implanted in the soul.

Such, however, is the common license of language, that there is no impropriety in saying of him who has quickened and assisted one to acquire, for instance, the science of mathematics, that he has *given* him the power

to measure the distance of the sun. There is no impropriety in saying of him who has been successful in leading a pupil to restrain his turbulent temper, that he has *given* him the power of self-government. Likewise, in the same sense, and with the greatest propriety, it may be said that Jesus has given and will give the power to become the sons of God to as many as receive him. By seeing what Jesus was, how he lived, how he loved, what were the principles that governed, the spirit that animated him, many in his day were waked from the sleep of indifference; yes, raised even from the death of sin to the activity, the earnest, devoted, self-sacrificing life of the sons of God. Others at that time, and others still in all succeeding ages, by seeing the light of that Sun of Righteousness reflected from the lives of his true followers, and by contemplating his own perfect character as it is set before us in the narratives of his life, have been roused to throw off the dominion of sin, to withstand temptation, to become holy. And in this way it is, that the enlightening, sanctifying, saving influence of Christ is to flow throughout the family of man, and bring all in obedience to God.

I wish to enlarge upon this view of Christ, as the Redeemer of the world. It is very important that we apprehend aright the way in which he may redeem us. What are we to expect from him? What must we do for ourselves? What ought we to do for others? These are questions of the highest moment. A theory is still prevalent in Christendom, a scheme of salvation, which I believe to be heaven-wide of the truth; and which must be removed out of the way, banished from

the human mind, before Christ can have free course, and be glorified in the salvation of the world. Only so far as he incites, persuades, leads men to become like himself, does he *save* them. And his influence in this way must be ever small upon those who are relying upon some supernatural effect to be wrought n them (they know not when, or how, if ever), by the direct exertion of almighty power, without any consideration of their own faith, or their own endeavours to become holy. Much less can the true saving power of Christ operate on those who really suppose themselves to be by nature wholly alienated from God, having no good or capacity for goodness in them ; and that their escape from the desert of the divine wrath, and everlasting misery, is to depend upon the satisfaction Christ made to God for the sins of mankind, by his death upon the cross. Belief in such a dogma as this can have no influence in leading men to righteousness, but the reverse ; although no doubt some who believe it may be good. These persons, however, must have become good in spite of their professed faith, through the power of a faith not written in creeds, — *faith in their own capacity for goodness.* None surely can come to God, unless they believe that he is, and that they are able to become like him.

There is in every soul a consciousness of its capacity for godliness, — a consciousness which can hardly be repressed and silenced even by the authority of the church. The mere description of conceivable goodness, even though it be in a work of fiction, enkindles our aspirations. How much more, then, is an actual example of a perfectly pure, unsullied, godly life

adapted to incite us to holy living. "Not theory but life produces life." Not by embracing any theories respecting the nature of Jesus shall we be redeemed from sin; but by attaining a vivid apprehension of his moral excellence. It is by enabling us to form a clear conception of true moral perfectness, that Jesus enkindles in us the aspiration for perfection. And this he has done by his life more than by his preaching. The most peculiar, the deepest moral influences of Christianity, I believe, flow from the *character* of its author. No influence is so quickening as example. It is a noiseless power, like all the other mightiest energies of nature, like attraction or gravitation; but it works directly on the springs of action, on the issues of life. It is powerful for evil as well as for good. Few are so steadfast, so firm in virtue, that they may safely expose themselves to the corrupting influence of bad examples. "Lead us not into temptation," is the prayer which Jesus has enjoined upon all to use. "Enter not into the path of the wicked; go not in the way of evil men; avoid it; pass not by it; turn from it and flee away," is the advice of Solomon; and it is not deemed over cautious by the truly wise of our day.

On the other hand, few are so brutish, few so dead, as to resist altogether, and for ever, the influence of unfeigned, persevering, earnest goodness. "Let your light so shine before men," said Jesus to his Apostles, "that they may see your good works, and" (as if it were a matter of course) "glorify your Father which is in heaven." Undoubtedly it was the obvious piety, benevolence, self-devotion of the first disciples, that made con-

verts to Christianity, as well as their preaching. And in all ages since, it has been the fidelity of the true-hearted men and women, who have embraced some higher principles of godliness than those generally received in their day, and adhered to them through good report and evil report, at any expense, at any sacrifice of present prosperity or ease, — it has been the fidelity of such, that has carried onward the work of the Lord, the redemption of the world. There have been instances in ancient and modern times of the mighty effects produced by the example of individuals, which I would gladly adduce, if time permitted. The Apostle has given us, in the eleventh chapter of his Epistle to the Hebrews, a list of the faithful ones of old, who did so much in the cause of God and humanity. But in later days, we have Oberlin, the pastor of a rude, illiterate, half-civilized people among the Alps, who, by his untiring perseverance in a life of active and passive godliness, succeeded by himself in greatly changing their characters, and in diffusing amongst them the blessings of knowledge and religion. There, too, was Felix Neff, who, in a very similar situation, by the same means, — his own example, — produced a like signal effect.

But there can be no need that I should multiply instances in proof or illustration of the powe of a holy example. It is felt more or less, it is acknowledged, by all men, and ever has been. Why, we are assured in Holy Writ, that if there had been ten, ay, only five, righteous men in Sodom, that wicked city would not have been destroyed, for there would have been a reasonable hope that the influence of their example might have reclaimed

even that profligate people. You may go now into the most immoral community on earth, and if there be a truly good man there, you shall see that his life and character are not without influence. It may not be sufficiently powerful to redeem that community, but it will check some in their mad career. And you shall see that the upright man has the confidence of even the most licentious. In the hour of their utmost need, they will look to him for counsel and assistance. Such is the tribute that the human soul everywhere pays to goodness. Where the character of the holy man fails to produce a visible effect while he lives, its influence may be seen after his death. His virtues, perhaps, administer a reproof, which a wicked and perverse generation at first will not bear. They may hate him because he tells them the truth. They may gnash their teeth at him, persecute him in many ways, put him to death. But after all, there is a witness in his favor even in their own bosoms. They cannot quench the light of his life. They cannot obscure the excellence of his character. And when they have glutted their malice, and spent their rage, the conviction will return to their hearts, that the fault was not in their victim but in themselves. They will smite their breasts in self-reproach. The confession will rise irrepressibly to their lips, — "Truly he was a righteous man." They will feel that it were better for them to become like him.

Converts to Christianity were greatly multiplied by the martyrdom of Stephen. Saul of Tarsus, while standing by and holding the garments of those who were stoning the holy man to death, beheld the power of his faith, saw

the joy of heaven — the peace of God — in his angelic countenance, and that young, furious Hebrew zealot received into his heart the conviction which was the beginning of his own conversion. So it was with others in that day. So it has been since. We all attribute the successive advances that the Gospel has made in subsequent times to the example of those holy men, who have embraced its principles "in all godliness and honesty," and maintained them at any expense of suffering, — even death. Indeed, it has passed into a proverb, that "the blood of the martyrs is the seed of the church." True goodness is imperishable. Fidelity to truth and duty is never lost. Prophecies may fail. Tongues may cease. Knowledge may vanish away. But true goodness is never lost. Now the history of Jesus of Nazareth is the most signal illustration of this great fact in the economy of the moral world.

Jesus was the holiest of all the sons of men. He was the express image of the Heavenly Father. He was God manifest in the flesh. He was the *perfect* man. Therefore did he quicken more of his own generation than any other one who ever lived. Therefore has he made a deeper impress of himself upon the ages that have succeeded, than any other of the benefactors of our race. And therefore shall his benign influence live, and be diffused farther and wider, and descend deeper, until the hearts of *all* men are subdued unto God, and the world is filled with righteousness, peace, and joy. It was, I believe, the unexampled goodness of Jesus, that gave him such unexampled power over the hearts of others. It was because he was himself so holy, that he induced so

many to become likewise holy. It was because he was himself *free from sin*, that he stretched out so strong an arm for the deliverance of others. Notwithstanding he had the gift of prophecy, and understood all mysteries and all knowledge; notwithstanding he had all faith so that he could remove mountains, if he had not had charity — the true spirit of piety and benevolence — living in his heart, and active in his life, he would have been nothing. It was because he was *the best* of men, that he has exerted the greatest influence upon mankind. His power, as the Great Redeemer, is to be ascribed in but a small measure to any thing extrinsic to his perfect, his divine character.

The fame of his wonderful miracles undoubtedly drew around Jesus multitudes of that people who were then eagerly looking for a temporal deliverer. But miracles alone do not convert men to holiness. Others before and since his day wrought miracles, no less wonderful than his, who yet seem to have done little for the salvation of men. It is true, also, that Jesus discoursed on the sublimest themes, taught the most momentous truths, inculcated the most elevated principles of morality. But the preaching of righteousness alone is not enough to change men's hearts. Though one speak with the tongue of an angel, if he have not the spirit of God living in his heart, and acting in his life, he is but sounding brass. Most of the doctrines and precepts of Jesus had been taught by one or another of the prophets or moral philosophers who preceded him; but they had not before been *fully illustrated in the life and character* of any one. It will not be pretended that our Saviour exerted any super-

natural influence to attach men to him, and make them his followers. No. Truth, argument, exhortation, entreaty, reproof, *enforced by his consistent, his perfect life*, were the only means he used to bring men to God. He had no alliance of the wealthy, or the great, or the learned to support him. Indeed, the rulers of the people and the priests of religion were his chief opposers. For he would not compromise a jot of truth to adapt it to their cherished opinions. He would not swerve a tittle from the straight way of right, to accommodate their vices. He faithfully reproved their selfishness and hypocrisy. He disappointed their earthly expectations. He discouraged their ambitious hopes. And he enjoined upon them a respect and regard for all men, which their haughtiness could not stoop to show. So they set themselves to oppose, and if possible to destroy, him. And they seemed to be successful. Jesus was left almost alone, misunderstood, misrepresented, calumniated, rejected, despised. And at length the scribes and Pharisees so perverted the minds of the common people, who at first had heard him gladly, that they too conspired in putting him to an ignominious death. Let it not be forgotten in this connection, that Jesus showed no solicitude to perpetuate his name and his praise in the world. He did not write a line to preserve his doctrine, or to describe his life and character, and rescue them from the obloquy his enemies had heaped upon them. No. He died as he had lived, true to his principles, faithful to his duty, trusting in God, and trusting in humanity too ; knowing that he had sowed seed in the world that would not be lost, but bring

forth thirty, sixty, a hundred fold, until at last this moral desert "shall blossom as the rose."

And now, I submit, what person who ever lived has exerted such a wide-spread, deep-felt influence as this crucified peasant of Galilee? Socrates, the wisest and best of the heathen philosophers, is little known, but to the students of ancient history. Solomon, the boast of the Hebrews, lives but in the records of his fame. And even Moses, the greatest of ancient lawgivers, is now revered mainly as the precursor of another prophet.

Not so with the meek and lowly Jesus. The religions of all the nations of the civilized world bear the name of the once despised Nazarene. Potentates and princes vaunt themselves the defenders of his faith. Large classes of men in every Christian country devote themselves to the ministry of his word. The most magnificent edifices that the genius of man has reared are dedicated to him. The largest building in every village in Christendom is called *his church*. The volume which contains the simple records of his life has been republished oftener, and multiplied by more copies, than any other book, I had almost said than all other books, in the world. The name of Jesus is now exalted above every name but that of God Almighty. Indeed, by many he is identified with Jehovah. Millions of the Christian world profess to revere and worship Christ as equal in power and glory with God; and we who do not so regard him are denounced as heretics and infidels.

But there is much more and better than all I have adduced, to show this signal triumph of goodness. The contemplation of the life of Jesus, his fidelity to all right-

eousness, his devotion to truth, his steadfastness under the severest trials, his piety, his benevolence, his entire self-sacrifice in the cause of God and humanity, — the contemplation of these has animated thousands, in all ages since, to stand fast for the true and the right, undismayed by all that the enemies of God and man could do to them. Women no less than men have forsaken all, and yielded up their lives to cruel and ignominious deaths, rather than deny their convictions of truth and duty. And when fastened to the stake, surrounded by blazing fagots, the name of Jesus, or the sight of a cross, has been enough to reanimate and cheer them in their agonies.

So deep was the impression made by the character of Jesus on his immediate disciples, — those who heard his word and witnessed his life, — that nothing could separate them from him ; nothing could make them renounce his principles, or deny their faith in him, — " neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor the sword." They even " counted it joy to suffer " in his cause. Their fidelity enkindled a like faith and love in those to whom they proclaimed " the truth as it is in Jesus." These again, by the manifestation of the same spirit, produced the same effect upon others after them ; and thus from generation to generation has been transmitted that " faith, hope, and charity," which are yet to redeem the world. These graces have not indeed always, nor perhaps often, been conspicuous in the visible church. But they are the graces which alone in any age have made men truly members of Christ's body. They are the graces by

which only men can ever be saved. And they have survived in the midst of the superstition, false doctrine, idle ceremonies, and corrupt practices, which have been palmed upon the world for religion ; and "faith, hope, and charity" have effected all the real good that has ever been done in the name of Christ. They have changed, in some measure, the morality of Christendom ; have modified some of the oldest customs ; unsettled the foundations of many generations ; and the cry for reform is louder now than it ever was.

Those who have themselves seen the light of Christ's life, those who have felt the power of his love, may well wonder and lament that he has had so little influence on mankind. And yet, I again submit, what other man who ever lived has exerted an influence at all comparable to his ? Much more, very much more, is to be effected by Christ ; but whose words have even now sunk so deep into the common heart of humanity ? Whose life has enlightened so many ?

Thus have I attempted to answer some of the questions that were suggested in an early part of this discourse. I have showed you in what way I believe Jesus has done what he has done for the redemption of mankind ; how he has wrought upon their minds and hearts ; how he has given to any the power to become the sons of God, — heirs of the kingdom of heaven. It now remains for us to consider in what way our Saviour will *give us* the power to become the sons of God, — what we are to expect from him, — what we must do for ourselves, — what we ought to do for one another, and for all mankind. These are inquiries of the greatest

moment. According as our belief may be on these points will our faith be life-giving or dead, and our religion a form of superstition, or the daily practice of godliness.

How, then, I ask you to consider with me, how will Jesus give to any of us the power to become the sons of God? What are we to expect from him? I answer, he will do for us, if we receive him, the same that he has done for others. Strictly speaking, he has imparted no new powers to men, and will impart none. Those who have ever received him he has quickened, those who shall now or hereafter ever receive him he will quicken, to exercise aright the powers that were given them by their Creator. All human beings have the capacity for benevolence and piety, for true righteousness of life and heart. To this Jesus appeals. He appeals to it not in formal exhortations, or elaborate arguments; but as one who knows the heart of man, he presents the true, the right, the good, in the assurance that they must commend themselves to us. And they do commend themselves. As grateful as beautiful forms are to the eye, as delicious as sweet sounds are to the ear, so grateful is a just principle, a right action, a benevolent or pious affection, a noble sentiment, to the moral sense of man. Some of the peculiar, distinctive principles of his morality, Jesus imparted to his hearers, not in distinct, direct statements, but in the inferences they were left of themselves to draw from his parables. Their own perceptions of what would be true or right in the cases he supposed revealed to them the moral principles he wished to inculcate. Men's moral vision may be obscured by ignorance, or

perverted by prejudice, or distorted by passion ; but whenever they are able to take a clear view of a course of conduct, or a single action, they will decide as readily that it is right or wrong, good or bad, as they will whether an object be white or black, crooked or straight. Now to this intuitive power of perception Jesus continually appealed, and that, too, although he addressed himself to a generation that were emphatically dead in sin. "Why even of yourselves judge ye not what is right." The same appeal he makes to all men. He made it then, he makes it now, still more by his life than by his words. We learn what Christianity is, not so much from what Jesus said, as from what he was. "He is the true light, and he lighteneth every man that cometh into the world." We all see and feel that every action of Jesus, every thought he expressed, every feeling he manifested, was what it ought to be. There is something in man that responds to every thing Jesus said or did, that it was right. We approve every part of his conduct, we admire every feature of his character. Not the educated alone, but the uneducated, — ay, the latter often more readily than the former, — perceive the excellence, the moral beauty, the perfectness, of Jesus. Go where you will, into the most benighted regions of the earth, and if you can so communicate to the people the narrative we have of the life of Jesus that they clearly apprehend it, you shall receive from them an approval of him. Missionaries confess that they have sometimes been led to discern a deeper meaning in some portions of the Gospel, by the simple comments of their heathen converts. When the Siamese twins were in New England, it chanced that

I became acquainted with them, and took pains to ascertain how those unlettered children of paganism would be affected by some of the most remarkable precepts of Jesus, and some of the most characteristic acts of his life. When portions of the Sermon on the Mount were read to them, they expressed, in their simple way, the deepest approval; and after listening awhile very attentively to some of the most remarkable parts of his history, they actually broke out in an exclamation of delight, clapping their hands for joy; and said, with great seriousness, "O, how good this world would be, if men would only be like Jesus!"

I do not believe the goodness of Jesus was ever doubted, was ever soberly questioned. Some infidels have attempted to *find* faults in him; but they could not, without perverting his words and coloring falsely his actions. The uniform verdict of mankind has been and is, "Truly he was a righteous man; he was a son of God."

Now there is in us not merely the power thus to discern what is right and good. We have also the ability to do right, to become good. If men had not this ability, they would not be moral agents. But they all have it. This is often expressly asserted, and it is continually implied throughout the Sacred Scriptures. All the dealings of Providence proceed on the assumption that men are able to do what is right. Indeed, there could be no obligation to do the will of Heaven, if there were not in us a corresponding ability. And there would be no self-reproach unless there were a consciousness of voluntary disobedience. Responsibility. Analyze the word. It obviously means the ability which any one has to answer

the demand that may be laid upon him. Now I believe every sane man is conscious that he is free to choose whether he will do, or whether he will forbear, this or that, unless he has enslaved himself to some bad habit. Nay, I will not make even this exception, for our own eyes have seen scores, and our ears have heard of thousands, of men, who were enslaved to one of the vilest and most tyrannical habits, who have yet risen in the might of their inner man, have thrown off their shackles, have become strictly obedient to commandments which they had outraged, and are now leaders in that great reform which, I trust in God, is to diffuse the blessings of temperance over our country and the world. I say, then, again, without qualification, that every sane person is able, if he will, to do what he perceives to be right. This, and this alone, qualifies him to become a disciple of the Teacher of righteousness.

Jesus of Nazareth is that teacher. There is no other name, there are no other doctrines, no other precepts, there is no other spirit than Christ's, whereby we can be saved from *all* iniquity. Of no other teacher can we say, there is no wrong we shall do, there is no sin we shall commit, if we follow him in all things. The more we contemplate Christ's life, his conduct on all occasions towards all persons, the more clearly shall we see the principles by which we ought to govern ourselves, our actions, our tempers, our thoughts, in all the relations and circumstances of life. As he was holy, so are we called to be holy in all manner of conversation. Our Creator, who made us what we are, who knows what are our capacities, has placed Jesus before us as the pattern man.

Surely God would not have called us to be or to do what we have not the ability to be or to do. And there is no assignable limit to the progress of the human soul. Everlasting advancement in knowledge and virtue, everlasting approximation to the perfect, this is the high calling of man. Jesus, the holy, harmless, undefiled, has trod the way. He invites, he encourages, all to follow. And to those who will receive him, he will give the power to become the sons of God.

But we must *receive* him. There is deep meaning in this word. We must receive *him ;* not the misrepresentations of him that have been made, either by friends or foes. We surely could not derive any salutary influence from Jesus, if we believed him to be what the Pharisees called him, — Beelzebub. Nor is it probable we shall feel the full force of his example, if we suppose him to be what modern divines have taught, a kind of God, or superangelic being. Then only can he give us the power to become the sons of God, when we *receive him* as he is, — a man who was tempted in all points as we are tempted, and yet never sinned, — a man of sorrows and acquainted with grief, — a man who was *made perfect* through suffering. When we have received into our hearts the assurance, that all the temptations to which we are exposed have been withstood by a son of man, — that the severest trials of every virtue, faith, patience, hope, and charity, have been nobly borne by a human being, — then may we appreciate the value of his example ; then may we conceive the possibility of becoming holy as he was holy, and be encouraged, roused, animated, to aspire to the mark of our high calling.

It will not be enough that we receive Christ's name in baptism ; or that we are received into what is called his church. It will not be enough that we profess what may be pronounced by certain self-constituted authorities *a sound faith* respecting his nature, and the efficacy of his death. It will not be enough that we declare our confidence in his power to save us, nor our belief in the sufficiency of his righteousness. For we can never be saved by his righteousness imputed to us, — substituted for our obedience, — in some inexplicable, mysterious manner transferred to our account in the great day of reckoning. No. No. All this is mischievous error, — taught though it be in most of the churches. We are saved by Christ only so far as we are influenced by him to throw off the dominion of every sin, and become obedient to God in all things. It is only when we ourselves have attained Christ's righteousness (that is, a righteousness like his) that we are completely saved.*

I am aware, so much has been said about the inherent depravity of men, our natural alienation from God and all goodness, and the infirmities of human nature, that most, even of those who profess to have renounced that dogma, still take it for granted that no very high degree of moral excellence is attainable by the children of men. Indeed, not a few, I know, who regard it as impious presumption in us to think it possible that we can attain any but a very imperfect resemblance to the Son of God. This is practical unbelief, which certainly is no better,

* All who are not saved may not be lost. This we may attempt to show on a future occasion.

nay, it is even more mischievous, than any speculative doubts. It has led men to sit down content with glaring imperfections in their characters, never putting forth the powers which God has given them; and so remaining for ever ignorant of the mighty moral energy there is in every human soul. Nay, more, it has led men to put constructions upon some of our Lord's explicit commands that give to them another meaning, so that some of the peculiar, the distinctive precepts of the Gospel have come to be dead letters in the church; and the professed disciples of Jesus are not distinguishable in their manner of life from "the children of this worl" Nay, Christ is put out of sight by the very men who are pledged by their profession to hold him up before the world.

If we would acquire the power to become the sons of God, we must receive Christ as he is set before us in the artless narratives which the Evangelists have given us. Although each of the four is but a brief sketch, yet they blend together into a perfect picture of the original. Indeed, we may receive an impression of him that is more real than a picture. His character was so truthful, so transparent, and so harmonious withal, that all may apprehend it. Ask any one who has studied the Gospels, how Christ would act in any given case, and he will tell you at once. And the deep approval of all he did or said, which comes from the inner man of our own souls, shows that there is in each of us the germ of a character which, under the genial, quickening influence of his example, — that Sun of Righteousness, — might be unfolded in a resemblance to his own, as obvious as that of the branch to the vine in which it abides. Brother, do you

doubt whether you can act habitually on the principles of Jesus? whether you can do as you know he would do under the same circumstances? Let me ask, Do you try? Have you ever tried? Can you say, that the earnest, first wish of your soul has been to be a dear child of God; that you have put forth all the power you possess, have made the utmost exertion, have been willing to lay aside every weight, to deny yourself any thing, to part with any thing, sacrifice any thing, that stood in your way, and yet that you have failed? I doubt not you have wished to be good, but then you have wished to be rich also. I doubt not you have wished to be good, but then you have wished to get into some office; or you have wished that your political party, or your religious sect, should get or maintain the ascendency. I doubt not you have at times wished to be a child of God, but then, I venture to say, you have wished for something else rather more than you have wished to be truly good, and that is the reason you have failed. Confess this, and charge not your failure to the Author of your nature. He has made you a rational and moral being. He has placed Jesus before you as the one in whom such a being has been perfectly developed. He has called you to be holy, as Christ was holy. Now, then, receive Christ as the one with whom the Heavenly Father is perfectly well pleased. Consider the principles on which he acted, the spirit by which he was animated. Commune with him daily. Keep his life and character continually before you, and you shall be incited and strengthened to follow wherever he has led the way; you will be roused to attempt whatever he has commanded; and you will be

willing to suffer whatever loss, obloquy, or persecution you may incur in the way of true righteousness.

This is what each one can do and must do for himself. And in doing this for ourselves, we shall be doing much for others. Yes, much more than we can do in any other way. For we may be very ingenious, eloquent, and zealous in the exposition and defence of this or that theory of religion ; but if it be not evident that we are earnestly striving *to be* truly religious, our ingenuity, eloquence, and zeal will be expended for naught. It is to no good purpose that we talk to others of the beauty of holiness, if we be not ourselves holy. Though we speak with the tongue of men and of angels, if we have not the love of God and of man living in our hearts, and active in our lives, we are no better than sounding brass.

Too much account has been made of words. We hear often of the *profession* of religion. There would be less need of the profession were there more of the practice. There would be less need of words were there more of deeds. Sometimes, in certain emergencies, at great crises in the progress of mankind, *words are acts ;* but ordinarily the homely proverb is true, *that actions speak louder than words.* The want of correspondence between the professions and the practices of Christians, — the principles they inculcate, and the lives they lead, — has been, and ever will be, a greater stumblingblock than all the avowed enemies of Christ have been able to put in his way. How earnestly did the Apostles entreat the early Christians to show their faith by their works, — to put on Christ in their daily life and conversation. Their

exhortations on this point should press upon us with equal weight ; for the cause of the Redeemer is to be carried on to its consummation by the power of the same spirit in which it was begun. We can do nothing for the redemption of others, except so far as we are ourselves redeemed from the power of sin, the lusts of the flesh, the lusts of the eye, and the pride of life. How can we help to raise others, unless we ourselves have first risen with Christ ? If it be seen and felt by those who are witnesses of our daily life, that our affections are set on things above, on the unseen, the perfect good, then will their hearts be quickened in aspiration for the same. If in us there be the true life, our life will be a light to those about us. He only who gives himself gives any thing to the cause of Christ, the redemption of the world. If you forget all else that I have said, remember this short sentence. *He only who gives himself gives any thing to the cause of Christ.*

The rich man may give his money. He may contribute largely to build churches, sustain Christian institutions, support ministers, send the Gospel to the heathen ; but if he give not himself in obedience to God, the lesson which he teaches will be (will it not ?) that religion is something good for the poor, the unfortunate, or for the heathen ; but the wealthy and prosperous may live and do very well without it.

The learned may expend their lore in the elucidation of the Scriptures, in exposition and defence of the doctrines and precepts of Christianity ; but if they are seen to live in disregard of its principles, it will fairly be inferred (will it not ?) that with all their learning they have been

able to discover nothing in the commandments of Jesus that deserves their obedience.

So also a man may be eloquent in his appeals to others, — in his exhortations and entreaties to them to be reconciled to God in Christ ; but if he be not himself obedient to the law of our Heavenly Father as taught us by his beloved Son, his appeals, exhortations, entreaties, prayers, will fall as idle words. Though he speak with the tongue of an angel, he will be no better than a tinkling cymbal.

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WHAT DO YE MORE THAN OTHERS?

By Rev. FREDERIC D. HUNTINGTON.

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WHAT DO YE MORE THAN OTHERS?

"WHAT do ye more than others?" Jesus puts the question to his followers, — to the listening company gathered about him on the Mount of Olives. He is setting before them the breadth of the Christian commandment, the depth of the Christian doctrine. He holds up to them the magnitude of the true Christian purpose; and he shows that purpose to be higher, infinitely, and nobler, than the barren formalities of the publican, or the canting hypocrisy of the Pharisee. The mere outward sacrifice, he tells them, and he tells us, — the sacrifice laid heartlessly upon the altar of stone, — is a much less worthy thing than forgiveness and reconciliation with an offended brother. The forsaking of outward evil is but a light matter, compared with that inward renewal, that spiritual renovation, which prompts the cutting off, if need be, of the right hand, and the plucking out of the right eye, or the denial of any selfish passion by which offence might come. Not injury for injury, not retaliation for wrong, not the old, stern code of revengeful bitterness, is to be the rule henceforth of life and temper; but the left cheek turned when the right is smitten, a double kindness to

the exacting and the oppressor, love for one's enemies and not for friends alone, sympathy for the sufferer, blessing for cursing, benevolence for hatred, and prayers for the persecutor. And then — after this glowing succession of thoughts and principles of action, the sublimest ever spoken, poured forth with the earnestness, naturalness, and simplicity of a genuine prophet, with the heavenly fire in his soul — come those searching questions, — "If ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute [or regard with honor] your brethren only, what do ye more than others? Do not even the publicans so?" And then follows that celestial precept, — "Be ye therefore perfect, even as your Father in heaven is perfect."

It is the effect of expressions like these, and probably a designed effect, to bring a fresh glow of feeling and aspiration over our whole religious nature; to touch us also, if we are capable of being deeply stirred, with the divine beauty of goodness; to deepen our sense of obligation, and give new intensity to our resolution to live righteously; to renovate, for the time at least, the whole moral atmosphere of our being; to lift us upward, though but for one moment, to the serene and spiritual elevation of Christ, above the Olivet where he stood and spake, to the higher than Sinai mount, where we get new glimpses of duty and strong convictions of truth, and commune with God.

"What do ye more than others?" I proceed to unfold the doctrine that it is proposed to draw from these words. The doctrine is, — That what men are constantly

admitting, by their common speech and common actions, respecting the truth of Christianity and the importance of Christianity, holds them, in all consistency, to be really Christians, and to live a Christian life. We are continually granting, in one way and another, that the Christian religion is a very necessary thing to the world; necessary to the society in which our lot is cast; necessary to our own individual selves. Then, I say, we are bound to treat it accordingly, to deal with it agreeably to that great admission. I speak, of course, when I say this, of those who are nominally Christian, — of such as call themselves, and rejoice to call themselves, and claim to be called by others, members of a Christian community; who concede the authenticity of the revelation recorded in the Gospels. Open unbelievers, or avowed skeptics, are for the present left out of view. They are not included under that class of persons addressed in the argument before us. And yet I believe it would not be difficult to construct a very logical process of reasoning, by which it should appear that they also are making, in different modes, more concessions than they are aware to the spirit and the authority of our faith; concessions by which they too stand committed to meet the requisitions of this faith, and become disciples.

But we are concerned now with nominal Christians; and the position we take respecting them is, that their nominal belief binds them to an actual belief, a belief that will show itself in devout affections of piety and work itself out into deeds of righteousness. These profess, sometimes, perhaps, almost unconsciously to themselves, more than others. The world, then, has

a right to look them in the face and inquire, "What do ye more than others ?" There is no impertinence, but perfect fairness and justice, in the interrogation. The solemn voice of conscience will sound it forth, in silent and meditative seasons, though the world should not. In the stillness of seclusion, in the calm hour of thoughtful reflection, when bewildering vanities are scattered away and vanish, when earthly promises recede and heaven draws near, at midnight, and over the grave, that sober questioning will go on, — "What do ye more than others ?" Sorrowful and heavy must our hearts be, if we cannot render in our response with peace and joy ; if, for the five talents intrusted us, we cannot give back other five, gained beside them.

Let us look now to find what are some of those proofs we are constantly giving, that we do, after all, whatever the general current of our conduct may be, — however irreligious, however frivolous, however false, — that we do really believe the Christian faith to be essential to the well-being of society. Look round upon the ordinary practices that prevail about you. Gather up the evidences that are presented there of an opinion rooted in men's minds, that the whole social system is considerably safer with Christianity at its foundation, than it would be altogether without it. Nay, look in upon yourself, and see if you, too, are not yielding the same testimony.

I. Let the first instance be taken for a fact already alluded to. This phrase, "a Christian community," what does it signify ? Something it signifies undoubtedly ; and what is it ? You take a just and honorable pride in belonging to such a community. You would feel

yourself personally insulted, and your country and nation deeply injured, if that title of "Christian" were withheld from it, denied it. Why is this, if there is not in the title something of a precious and sacred significance? Why is it, but that there ought to be real reverence for the thing of which the name is but a sign? This constant and constantly approved custom of calling a people, a generation, an age, a city, or a village, "Christian," of maintaining that it is a right name, and belongs to that to which it is applied, shows full well that something underlies that name that deserves to be profoundly venerated, —something that is regarded as eminently excellent, necessary to prosperity, to a good reputation, to public glory. So much being admitted, enough is admitted to lay that community, or country, or generation, or city, or village, under an obligation to be practically whatever its chosen appellation implies; to disown and forsake all that Christianity rebukes; to repeal every law, and to abolish every usage, that the free and peaceful spirit of the Great Teacher would not sanction. Consistency requires it; and until it be accomplished, there is a palpable incongruity between the name and the thing; between the boast and the fulfilment; between what is spoken and what is done. So individually. That person who deems it his due to be designated as one of a Christian people, has something more devolving on him than to go about asserting that right with his lips. He has to testify that he deserves it, and that by a regular and conscientious action, worthy to be described as discipleship. He cannot complain with indignation, that the distinction is not accorded to him, unless

he presents a character equal to the dignity he claims. Christianity proposes no vocabulary of unmeaning epithets; it publishes no book of pompous heraldry. It aims at a perfect harmony between the speech and the deed, and calls the whole company of its believers to take up the cross of daily effort, and march, through trial and through toil, to the inheritance and the crown. Call yourselves a Christian community, a Christian society, and you confess your obligation to be Christians.

II. In the next place, literature, — by which I mean the expression of the intellect, whether by writing or by the living tongue, — almost all literature amongst us has, more or less, an air of religious pretension. It speaks well, almost uniformly, in these days, of the church and her interests. It would honor her great Head and Founder, professedly. It eulogizes his apostles. It bestows its patronage on his ministers. The makers of books inscribe them with mottoes that savour of piety. Science is anxious to appear in unison with revelation. Geology and astronomy would pay homage to the majesty of the Inspired Word. History traces with pride the advancement of that Cause that had its birth in a manger, that never faltered nor stumbled fatally, and of which the end is not yet. Great orators bring their finest conceptions, and try their mightiest powers, to tell worthily the triumphs of Christian truth. The far-reaching and clear-sighted minds of statesmen turn aside, in the midst of grave and deliberative occasions, to offer fitting tributes to the benign spirit of simple love that came embodied, on its gracious mission, eighteen hundred years ago; that received its consecration at the Jordan, and won its

divinest victory on Calvary. Even imagination strives, if she may be herself believed, to echo and illustrate the teachings of him who preached in parables. Nor are the elegant arts less dutiful. The geniuses of painting and of sculpture labor to reproduce the forms of martyrs that died for the reproach of the cross, to figure forth the scenes and the personages commemorated in Christian story; music catches her sublimest inspiration from the tones of self-denying trust and celestial joy, breathed first among the hills of Judea; poetry burns incense on the altar of a spiritual sacrifice; and all wait, worship, and humbly veil their eyes, in the temple of God. And now, in so doing, what do literature, and science, and art confess, but that Christianity is the master-principle in human life; that its message is true, and its precepts of authority? What, then, but that they who utter its praises, and draw their breath from its spirit, should be moulded in heart and deed by its hallowed instruction? I can discover no alternative for consistency beside, — except all these varied utterances be pronounced a hypocritical lie; and so every brightest sign of sincerity and genuineness and singleness of purpose in human speech be blotted away, under the sweeping aspersion of falsehood.

III. Again, we perceive existing all around us institutions, having a Christian origin, and pretending to have a Christian design. Here is the church, with its simple ceremonies of memorial and of consecration; the ministry, with houses of worship, appointed methods of instruction, and many offices belonging to it closely joined with the chief events of life; the Sabbath, — not the old

Hebrew festival and resting-time, but a Christian Sabbath, — hallowed by being devoted to spiritual exercises, meditation, communion, to growing in holiness and drawing nearer to the kingdom of heaven. These institutions exist, and we see them existing. I do not speak now of their propriety, their foundation, the grounds of their establishment. They are recognized facts among us at present, and of course we all sustain towards them certain relations. We either positively oppose them, or indifferently neglect them, or else observe them. Now, inasmuch as every individual has all his life been standing in one or the other of these relations, it is quite time his position were defined to himself, and his action made accordant to it. Most persons who read these pages are in the habit of observing these institutions. Indeed, it is one of the clearest and most beautiful evidences of their natural fitness and adaptedness to the wants of our nature, that even they who undertake to question or stand aloof from them do yet render them many involuntary and indirect tributes, finding it extremely hard to get on satisfactorily without them. But most persons among us do observe them, more or less punctually, more or less devoutly, more or less heartily. They visit the sanctuary. They leave meaner cares, they forsake lighter pleasures, to gather themselves, week by week, into each other's social presence, and around the prayer-consecrated altar. The tones of the church-bell that summons them are tones of venerable authority, and there is more than pleasant music, there is religion, in their clear vibrations. They look upward to the towering spire, and they believe it points to a real heaven. They

bow themselves beneath it, and, as supplication and thanksgiving go up, they feel the sanctity of the place, and take the attitude of devotion. Nay, they give tokens into which hypocrisy can even less easily enter than into these, that they are sincere. They combine and use effort for the maintenance of these institutions. They support these forms. Wealth counts out something from its treasures ; avarice unlocks its griping hand ; toiling poverty sets apart the precious mite from its scanty earnings ; comfortable independence makes generous bestowments ; — all to uphold and perpetuate these institutions. And now, why ? Why is it ? Men are not wont to make sacrifices, and yield up their resources, without cause. Some cause there must be to move and actuate thus the sober and sturdy heart of practical, thrifty, gain-getting humanity. The only rational explanation of the matter is, that in these same institutions is felt to be embodied a vital truth. When we heed them thus, then, and sustain them, and honor them, we do an act that has meaning in it, and a weighty meaning. We commit ourselves ; and the thing to which we are committed is no less a thing than the Christian life, Christian obedience, a religious spirit living and beating in the heart, and shining out in all virtuous, self-sacrificing endeavours. We admit by these practices, and in a thousand ways, that Christianity is true. Then, if it is true, we are bound to heed its whole message, and take home to ourselves its vast and mighty instructions. We must study its commandments ; we must listen to its teachings ; we must be renewed, purified, and saved by its spiritual influences. It must be a personal concern working in-

tensely upon our souls, and regenerating our affections. The general religion of the community is not to be enough for us; the popular virtue is not to exempt us from individual virtue; there can be no public salvation, except through the salvation from sin of each single soul. If the Gospel means any thing distinctly, and declares any thing intelligibly, it is this. If it is a reality at all, then it enjoins upon us the necessity of personal righteousness and a spiritual faith in every heart and life. And that it is a reality, we are admitting, as I have shown, by our daily conduct. What then remains for us, but to resolve and to strive with new earnestness, by communion with our Master, and trust in God, and struggles against temptation, to be truer to our heavenly calling and our immortal destiny; to walk in newness of life and be alive, indeed, to righteousness; to be brought into harmony with that law of the spirit of life in Christ, which shall make us free from the law of sin and death?

I can perceive but two other courses to be taken. We may hard-heartedly and shamelessly confess that all our apparent deference to religious observances, all our church-going and church-supporting, is but a cold mockery; that it is done, from no regard to any supposed sacredness in it, or any revelation or presence of Divinity behind it, merely to be seen of men, or to enact a solemn farce, or to gratify an irreverent caprice, — all a trifling frivolity, a hollow pretence, a sheer lie. But this none of us is ready to believe. We have too much confidence, I hope, in the providence of God and in the nature of that humanity that is formed in his image.

Then, the other resort is to assume the principle that

the external performance of such rites, the mere acting of the part, is all that Christianity requires or intends, and that the institution has no reference to the spiritual nature whatever, and no basis in the soul. But this statement, brought in its naked shape before the understanding, will be found to be about as difficult to be accepted, I suppose, as the last. We shall not be able to grant it a moment, with unblushing countenance, — that this churchgoing, this handling and tasting of sacraments, this uncovering the head, this kneeling and moving the tongue, is the beginning and the end of religious duty; that it has all no farther and deeper purpose than to exhibit a pompous parade. We are not ready to go back, surely, to the worst mistakes of the fifteenth century; to plunge ourselves into the blackest corruptions and the shallowest impositions of the age of Pope Alexander the Sixth and his inhuman son; to admit that the mumbling of unintelligible sounds, and the burning of wax-candles, and the changing of vestments, and the carrying about of images, and the lifting into the air of a wafer of flour, and bowing and crossing the body, — that these things comprise the whole circle of Christian duties, while men may grovel in basest immorality for a price in money, and buy pardon and indulgence in iniquity beforehand. The world has grown too old for this, and we rejoice that it has. Then the only frank, honorable, consistent course to be taken is, to own that Christianity is fairly dealt by only when it is welcomed into the heart; to show by living examples that its just work is fulfilled only when it converts and keeps the entire man to holiness. We have no right to cry out in horror when these ancient institutions

are openly attacked and set at naught, if their legitimate effects are not wrought out in the secrecy of our own breasts, and the recesses of our own characters. Nor is it a manly or a decent choice to seek to get the credit of perpetuating the visible outside body of the church, tasting never a drop of her spiritual nourishment, giving never an impulse of strong exertion to her real, internal activity.

There are still other and perhaps less observable signs, that show how generally the common practices and common expressions of mankind take for granted the propriety of nominal Christianity. Now nominal Christianity is either a superstition, or a hypocritical pretence, or else it proves the truth of the Christian idea. But mankind would not probably be quite willing to be arraigned either for gross dishonesty or absurd self-deception. What follows, then, but that nominal Christianity is a conclusive argument for actual and personal Christianity?

IV. Most of us would say, undoubtedly, that those are the best thinkers on the subject, who pronounce the greatest agent of human improvement to be the New Testament. We call that the best philosophy of civilization, which makes civilization the child of Christian faith. We look on the present flourishing aspect of the nations, their enterprise, their industrial achievements, their all-conquering physical science, and ascribe it all, or chiefly, to Christianity. Our happy social condition, and even our political advantages, we trace up to the same great source. In our systems of education, in schools and universities, we seek to enthrone our religion as the supreme idea, the master-principle, the guiding light. Our whole

population would detect the peril instantly, they would be shocked and affrighted, if they should hear there were no recognition of God or of Christ, no prayer, no worship, in our public and private seminaries of learning. And yet how much of such recognition, how much real and heartfelt prayer, how much "worship in spirit and in truth," is there in their own deep souls? They cannot certainly undertake to affirm, that the highest and proper end of Christian truth is to create a prosperous civilization, or carry along pleasantly the improvement of the intellect. They cannot think it a mere machine for constructing good governments; for providing us with better dwellings and clothes; for building railroads and contriving ingenious novelties in the skill of manufacture; for making discoveries to subdue material nature. These are, of course, but its secondary results. Its primal energy is to be spent upon our souls, in planting the love of goodness there. If we confess its authority at all, we must take it as the renewing influence that is to cleanse, strengthen, expand, our weak, sinning, wandering spirits.

V. There are seasons, too, in the changing experience of each one of our lives, seasons of darker and more fearful import. There are times of loneliness and affliction, of pain and death, that try our endurance, and bend us down in bitter weeping and desolation. There are long hours of agonizing sickness, — hours of suspense, and watching, and fearful apprehension, for those who stand by the side of the sufferer, and see the life slowly loosening itself from the worn-out body. And then, afterwards, come often, and come to us all, — for have not all been mourners? — the still lonelier days, that seem like years,

heavy with the burden of sorrow. The sad circle stand in tears around the motionless dust, and feel how much has gone out from the gladness and blessedness of life. And how does the stricken heart cry out then for the tender and gentle voice of Christian comforting, to breathe down its whispers of love! How does it plead then for the ministrations of trust, and hope, and peace, to come and be mingled with these terrible ministrations of bereavement and grief! How does the aching and throbbing heart long to rest itself on the promise of him who rose, in calm triumph over suffering, into the serene and tranquil air of immortality and communion with the Father! How is the eye of faith turned upward from bending over the wasting ashes, to follow the path of him who was "the way, and the truth, and the life"! How does it look to see the angels of a revealed and divine consolation through the opening of the tomb! If, then, when the deep places of our nature are moved and speak, they utter such solemn testimonials to the Word from heaven, shall not that Word be taken always, — as the teacher of our whole pilgrimage, the ennobling and uplifting supporter of all our discipline, the very sanctification and glory of our being? If there are gloomy passages, if there are moments of overshadowed solemnity, that we cannot be borne through, save by the mighty arm of Christ's truth, do they not yield an unanswerable assurance, that this truth demands confidence and culture, — yes, and genuine discipleship, — in all the steps of life's journey?

Enough has been said, perhaps, to show what is meant when we assert that men are constantly admitting that

Christ's spiritual message is true, is essential to us, is of authority over us. As members of a Christian community, that is, we are continually professing more than we are apt to suppose, and more than others profess. The close question returns to us, then, — "What do we more than others?" In other concerns, in business interests, in outside matters, when a man admits so much respecting a subject, he is supposed to bind himself to act upon his conviction, to do something about it. If a grand internal improvement is proposed, to be carried through your country; if it is designed to stretch a smooth, solid pathway across your broad territory, to press down upon levelled mountains and exalted valleys an iron band that shall link cities and lakes together, — for the quickening of trade, of travel, and of agriculture, and the accumulation of gain, — then they who consent to that bustling enterprise consent in earnest, and hold themselves as obligated, not simply to talk, pretend, go listlessly through with certain dry formalities in relation to it, but to act, and act resolutely and heartily. When they speak of it by way-sides, and in fields and workshops, they speak with the eloquence of feeling and persuasion; and when assemblies are gathered to deliberate upon it, they go on fire with determination, and longing to put their hands to the task. Let those who wear the Christian's name, and those who congregate themselves into assemblages as Christ's followers, learn lessons from worldly zeal, and imitate, on an infinitely loftier scale, the worldly man's consistency. Let them regard religion as more than a bare respectability. Let them cling to its principles. Let them drink in its spirit. Let them be converted to its

righteousness. Let them practise its virtues. Let them be filled with its aspirations and prayers, and inspired with its love, and governed by its precepts, and so, true to their high vocation, be crowned at last with its salvation!

As a denomination, — for we are compelled to use that word yet a little longer, though waiting for the time when the names of divided sects shall be merged in the one great name of Christ, — as a denomination, we profess to have found better doctrine, to have sprung up upon a higher standing-point, and to see by the insight of a more single-eyed and spiritual affection, than our brethren. We claim to have outgrown the ritualism of Rome, the narrow exclusiveness of Calvinism, and the assumption and intolerance of Oxford and the English Church. We have cast off the gross conception of God as more than one in his nature, seeing plainly that that honest mistake had its origin in a pagan mythology. We have rejected the poor absurdity, so injurious to the sublime office and simple dignity of the Saviour, that the Deity suffered in his person, and in our stead, to satisfy his own stern indignation, and as a sacrifice to himself, — himself being very God. We have refused so to trifle with intelligible Scripture as to take, in place of the truth written there, that man is formed in the image of God, and, though liable to sin as to virtue, yet his child, and naturally capable of obedience, — we have refused to take, in place of that inspiring truth, the unworthy dogma that we are born in the fatal likeness of evil spirits. And we congratulate ourselves, and thank Heaven, for being set free from those dark delusions. We are glad and grateful to be on the

returning way to the simplicity of our Master and his gospel ; to see in the Supreme Spirit one tender Father ; in Jesus, a Saviour, and His Son, offering forgiveness if we will have faith in him and repent, teaching us righteousness, brotherly love, and purity of heart in daily action, and disclosing to us, by example and precept, that to live like him is life immortal ; in our own natures, to read the capacity either to be miserable in sin, or to find joy, and strength, and ever-growing excellence, by serving devoutly that Father, and by believing and following humbly that Saviour. We profess, then, to be Christians, not like others only, but to have arrived at clearer views of human life and our duties and relations to the unseen world. Then let us have done with saying so merely with our lips, and prove it by our deeds. And if the question be put to us tauntingly or reproachfully, " What do ye more than others ? " let it be answered in our closer nearness to Christ, and our more faithful imitation of that perfect Pattern.

Finally, if we accept Christianity at all, we must accept it as a revelation that is to break with continually new brightness and increasing power upon our minds. It must be a principle, within us, of growth, and of growing holiness, as well as enlarging knowledge. Virtue added to virtue, and grace to grace, must be the noble description of our progress. Not more than others only must we be content to do, but more than ourselves ; more in the future than in the past, more to-morrow than to-day. The standard must be lifted higher, and the aim grow wider, with every impulse of our strength, every throbbing of our hearts, every breath we spend. Not up to the point of our profession and nominal belief should we

be satisfied with carrying our obedience, — but both should be pressed upward together, and urged forward together, daily and unceasingly. Not happiness, not rewards, not rest, should be our end, but pure, disinterested duty. "He," it has been nobly said, "is no true soldier of the cross, nor worthy to wear the Christian armour, who will not make an hour's forced march of duty every day. He that will not lay his head to rest at night till he has renounced some ease, embraced some hardship, in the service of others and of God, shall replenish the fountains of his holiest life. He shall find his soul, not settling into the flat and stagnant marsh, but flowing, under the most delicious light of heaven above, over the gladdest fields of Providence below. Feeble minds complain of the climate in which God has planted them; but where there is any vigor of life, the good seed will not wait to burst till it is transported to some luxuriant slope or garden of the Lord; give it but a lodgment on the rock, and feed it with the melting snow, and it will start a forest on the hills, climbing with giant feet fast as the seasons can make steps." So animated, and so toiling, we shall each do something to bring in that kingdom of heaven, when all men shall look up with the Saviour's prayer upon their lips, and say, "Our Father!" from the heart.

"Our Father! What a glorious revelation,
Linking our birthright with the infinite whole;
Bidding man live as fits his noble station,
Teaching the priceless value of the soul!

"Blessed be God for this sublime ideal,
Which would transform this earth to paradise!
Blessed are they who strive to make it real,
In thought and life, by toil and sacrifice!"

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JOHN MILTON'S

LAST THOUGHTS ON THE TRINITY.

EXTRACTED FROM HIS POSTHUMOUS WORK ENTITLED

"A TREATISE ON CHRISTIAN DOCTRINE, COMPILED FROM THE HOLY SCRIPTURES ALONE."

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PREFACE.

THIS tract forms the fifth and sixth chapters of Milton's "Treatise on Christian Doctrine, compiled from the Holy Scriptures alone." The original work was discovered in the year 1823, in the State Paper Office. The treatise was written in Latin, and by order of George the Fourth, then king of England, was not only published, but was also accompanied by a translation, executed by the Rev. Charles R. Sumner, at that time "His Majesty's Librarian," and since, Bishop of Winchester. The part which treats of the Trinity is republished, not only because it presents in a very strong light the insuperable difficulties which encompass that doctrine, but also because it is agreeable to know the view taken of it by such a mind as that of Milton.

JOHN MILTON,

To all the Churches of Christ, and to all who profess the Christian Faith throughout the World, Peace, and the Recognition of the Truth, and eternal Salvation in God the Father, and in our Lord Jesus Christ.

Since the beginning of the last century, when religion, having been defiled with endless corruptions for more than thirteen hundred years, began to regain somewhat of her original purity, many treatises of a purer theology have appeared, in which almost every point of Christian doctrine hath, one by one, been set forth, sometimes in brief, sometimes in a more enlarged and detailed form. Why, therefore, I have not been deterred from a like attempt, — on the one hand by resting satisfied in what hath hitherto been done, supposing the subject to have been skilfully handled, or, on the other, by the failure of those who have gone before me, — it is right that I should in the first place explain.

If I were to say that I had given myself up to the study

of the Christian religion, because nothing else can so thoroughly eject and remove from the minds and lives of men those two most foul curses, slavery and superstition, I might seem to have been moved by a regard to the highest benefits of this life, rather than by a zeal for religion. But since God hath opened to every man the way to eternal salvation only through his own belief, and since he requires that he who would be saved should stand upon his own faith, I resolved, in matters of religion, to rest on the faith or judgment of no man; but having drawn my belief from divine revelation alone, nothing being neglected which depended on my own industry, I determined to search out and settle each point of my religious belief, by the most careful perusal and meditation of the Scriptures of God themselves.

In stating what has been profitable to myself, I have a respect to such as may come after me, whom I would invite to walk in the same path. In my youth I applied myself assiduously to the study of each Testament in its own tongue, at the same time going diligently through some shorter systems of divines; and after their example, I used myself to class under certain heads such passages of Scripture as I might extract, with a view to future examination. I was now prepared with more confidence to read larger theological works, and to examine the arguments touching certain disputed points of faith. But, to say the truth with frankness and with candor, I was often

grieved to find the arguments of an opponent either evaded by wretched shifts, or attempted to be answered by specious rather than by solid arguments; by an ostentatious display of sophisms, or by a resort to the empty quibbles of the grammarians; while that which was obstinately proclaimed as truth appeared to be defended rather with a love for contention, than by power of argument, either by a wresting of the Scriptures, or by hasty conclusions from mistaken inferences. Hence truth was often bitterly opposed as error or heresy; while errors and heresies were regarded as truths, and valued more from custom or from party spirit, than the authority of the Scriptures.

Since, then, to such guides as these, neither my creed nor my hopes of salvation could safely be committed, and it was yet needful that I should possess some methodical tractate or disquisition on the Christian doctrine which might confirm my faith and assist my memory, nothing seemed safer or more advisable than the compilation of some original treatise, drawn with care and study from the Word of God alone, and executed with all faithfulness, seeing that motive for self-deceit in this matter I could have none. This plan having persevered in for some years most diligently, I found the strong-holds of the Reformed religion were fortified with ample strength against the Papists, though in many other respects insufficiently provided with bulwarks or defenders. I then

readily saw that the doctrines even of religion were offered, not to indolent credulity, but to constant diligence and an unwearied searching out of the truth; and that there remained yet much more than I had thought, which required to be rigidly tried by the rule of Scripture, and more accurately reformed. And thus I have been enabled to discern and distinguish in sacred things between such as were matters of belief, and such as were only matters of opinion. It was a great comfort to me, that by God's assistance I had acquired such a firm support to my faith, yea, such a treasure as would no longer leave me in doubt, if required to give a reason for the hope that is in me.

If I open such a treasure to all; if, as I call God to witness, it is with brotherly love to the whole human race that I desire to spread this (beyond which I have nothing better or more precious) as widely and as freely as I can, — my hope is, that it be received in the same kind spirit, and not with an uncandid and hostile feeling, even though it will be seen that I have brought many points into light which are opposed to certain received opinions.

To such as hate not the truth do I appeal; and I conjure them not to cry out that the Church is troubled by that liberty of searching and discoursing, which is granted to the Schools, and which to no believers ought to be denied; since we are commanded to "prove all things,"

and since, being daily improved by the light of truth, the Church is hence illumined and built up, rather than disturbed. Of a truth I see not how the Church can, or ought to be, more troubled by a seeking after the truth, than were the Gentiles by the first preaching of the Gospel. Of my own authority I enforce nothing,—I impose nothing. Nay, indeed, I exhort all, and it is my earnest advice, that, as to opinions which may not seem fully established, they suspend their judgment till the testimony of the Scriptures shall prevail, and persuade their reason into belief and assent.

I seek not concealment; to the learned I desire to address myself; or if the learned are not always the fittest persons to be umpires and judges in these matters, I would speak with much greater confidence to those of ripe understanding and firm hearts, to men who are "mighty in the Scriptures," rather than to the ignorant. And whereas the greater part of such as have treated these subjects have been used to fill almost all their pages with their own thoughts, thrusting into the margin a bare reference to such chapters and verses as seemed to confirm them; I have chosen, on the contrary, to fill my pages, even to redundance, with words of divine authority, and have occupied the smallest possible space with my own reflections, even though springing from the Scriptural context itself.

Lastly, it shall appear to all, from the weight and pow-

er of the reasonings, be they new or old, which I shall be found to have advanced, — yea, rather from the authority of those Scriptures themselves, to which they make so frequent appeal, — of how deep concernment it is to the Christian religion, that liberty be granted, not only of openly winnowing and sifting every doctrine, but also of thinking and writing concerning it according to every man's conviction; for without this liberty, religion is naught, yea, the Gospel is naught; all is force, by which it is disgraceful and base that Christianity should be upheld. We are still under the yoke, not, indeed, as of old, of the divine law, but, what is most wretched, under human bondage, or, I should rather say, under the rod of a savage tyrant. But from men of soberness and candor, I look not to find a conduct so palpably unworthy as, after the manner of certain men who have neither reason nor justice on their side, the branding with the invidious and undeserved name of *heretic* or *heresy* whatsoever shall depart from the notions commonly received, without an examination into the Scripture testimony. With such rash zealots it is enough to apply to any one this mark of infamy, in order to silence him by a word, and that without trouble; for they think him ended at a blow, against whom they can fling this reproach. To these men I answer, that, in the age of the Apostles, while the writings of the Evangelists were not, whenever the term *heresy* was used as a reproach, *that* alone was considered

as heresy which was opposed to the doctrines they preached; and *those* alone were heretics, who, according to Rom. xvi. 17, 18, "caused divisions or offences contrary to the doctrine of the Apostles, serving not our Lord Jesus Christ, but their own belly"; and hence I maintain, that, since the books of the New Testament were written, nothing can rightfully be called heresy which is not opposed to them. For myself, I hold to the Scriptures alone; I follow no sect or party. Of heretics, as they are called, I had read none of the writings; but the incautious handling of the Scriptures among those who are accounted orthodox, and their various blunders, first taught me to agree with their opponents, so often as those opponents agreed with the Scriptures. If this be heresy, of a truth I confess with Paul, Acts xxiv. 14, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets"; and, I add, all things that are contained in the books of the New Testament. Other judges, or sovereign interpreters of the Christian faith, in common with the whole Protestant Church, I reject, together with that faith which is called implicit.

What remains, then, Brethren, but that ye cultivate truth with brotherly love? Judge of what I have said as the spirit of God shall direct you; adopt my opinions, or, if you are not moved thereto by a full assurance and by

the clear testimony of the Scriptures, reject them. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell.

J. M.

JOHN MILTON'S

LAST THOUGHTS ON THE TRINITY.

PREFATORY REMARKS.

I CANNOT enter upon subjects of so much difficulty as the Son of God and the Holy Spirit, without again premising a few introductory words. If, indeed, I were a member of the Church of Rome, which requires implicit obedience to its creed on all points of faith, I should have acquiesced, from education or habit, in its simple decree and authority, even though it denies that the doctrine of the Trinity, as now received, is capable of being proved from any passage of Scripture. But since I enrol myself among the number of those who acknowledge the word of God alone as the rule of faith, and freely advance what appears to me much more clearly deducible from the Holy Scriptures than the commonly received opinion, I see no reason why any one who belongs to the same Protestant or Reformed Church, and professes to acknowledge the same rule of faith as myself, should take offence at my freedom, particularly as I impose my authority on no one, but merely propose what I think

more worthy of belief than the creed in general acceptation. I only entreat that my readers will ponder and examine my statements in a spirit which desires to discover nothing but the truth, and with a mind free from prejudice. For without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right, or rather to my duty, as a man. If, indeed, those with whom I have to contend were able to produce direct attestation from heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamor, but so much as a murmur, against it. But inasmuch as they can lay claim to nothing more than human powers, assisted by that spiritual illumination which is common to all, it is not unreasonable that they should on their part allow the privileges of diligent research and free discussion to another inquirer, who is seeking truth through the same means and in the same way as themselves, and whose desire of benefiting mankind is equal to their own.

In reliance, therefore, upon the divine assistance, let us now enter upon the subject itself.

OF THE SON OF GOD.

Since Christ not only bears the name of the only begotten Son of God, but is also several times called in Scripture God, notwithstanding the universal doctrine that there is but one God, it appeared to many, who had no mean opinion of their own acuteness, that there was

an inconsistency in this ; which gave rise to an hypothesis no less strange than repugnant to reason, namely, that the Son, although personally and numerically another, was yet essentially one with the Father, and that thus the unity of God was preserved.

But unless the terms unity and duality be signs of the same ideas to God which they represent to men, it would have been to no purpose that God had so repeatedly inculcated that first commandment, that he was the one and only God, if another could be said to exist besides, who also himself ought to be believed in as the one God. Unity and duality cannot consist of one and the same essence. God is one *ens*, not two ; one essence and one subsistence, which is nothing but a substantial essence, appertain to one *ens;* if two subsistences or two persons be assigned to one essence, it involves a contradiction of terms, by representing the essence as at once simple and compound. If one divine essence be common to two persons, that essence or divinity will either be in the relation of a whole to its several parts, or of a genus to its several species, or lastly, of a common subject to its accidents. If none of these alternatives be conceded, there is no mode of escaping from the absurd consequences that follow, such as that one essence may be the third part of two or more.

There would have been no occasion for the supporters of these opinions to have offered such violence to reason, nay, even to so much plain Scriptural evidence, if they had duly considered God's own words addressed to kings and princes. Psal. lxxxii. 6, "I have said, Ye are gods, and all of you are children of the Most High" ; or those of

Christ himself, John x. 35, "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken —"; or those of St. Paul, 1 Cor. viii. 5, 6, "For though there be that are called gods, whether in heaven or earth, (for there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things," &c.; or lastly of St. Peter, 2 Ep. i. 4, "That by these ye might be partakers of the divine nature," which implies much more than the title of gods in the sense in which that title is applied to kings; though no one would conclude from this expression that the saints were co-essential with God.

Let us then discard our own speculations touching sacred matters, and follow the doctrine of Holy Scripture exclusively. Accordingly, no one need expect that I should here premise a long metaphysical discussion, and introduce all that commonly received drama of the personalities in the Godhead; since it is most evident, in the first place, from numberless passages of Scripture, that there is in reality but one true independent and supreme God; and as he is called one (inasmuch as human reason and the common language of mankind, and the Jews, the people of God, have always considered him as one person only, that is, one in a numerical sense), let us have recourse to the sacred writings in order to know who this one true and supreme God is. This knowledge ought to be derived in the first instance from the gospel, since the clearest doctrine respecting the one God must necessarily be that copious and explanatory revelation concerning him which was delivered by Christ himself to his apostles, and by the apostles to their followers. Nor

is it to be supposed that the gospel would be ambiguous or obscure on this subject; for it was not given for the purpose of promulgating new and incredible doctrines respecting the nature of God, hitherto utterly unheard of by his own people, but to announce salvation to the Gentiles through Messiah the Son of God, according to the promise of the God of Abraham. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18. Let us therefore consult the Son in the first place respecting God.

According to the testimony of the Son, delivered in the clearest terms, the Father is that one true God, by whom are all things. Being asked by one of the scribes, Mark xii. 28, 29, 32, which was the first commandment of all, he answered from Deut. vi. 4, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord"; or as it is in the Hebrew, "Jehovah our God is one Jehovah." The scribe assented, — "There is one God, and there is none other one but he"; and in the following verse Christ expresses his approbation of this answer. Nothing can be more clear than that it was the opinion of the scribe, as well as of the other Jews, that by the unity of God is intended his oneness of person. That this God was no other than God the Father is proved from John viii. 41, 54, "We have one Father, even God. It is my Father that honoreth me; of whom ye say that he is your God." iv. 21, "Neither in this mountain, nor yet at Jerusalem, shall ye worship the Father." Christ therefore agrees with the whole people of God, that the Father is that one and only God. For

who can believe that the very first of the commandments would have been so obscure, and so ill understood by the Church through such a succession of ages, that two other persons, equally entitled to worship, should have remained wholly unknown to the people of God, and debarred of divine honors even to that very day? especially as God, where he is teaching his own people respecting the nature of their worship under the gospel, forewarns them that they would have for their God the one Jehovah whom they had always served, and David, that is, Christ, for their King and Lord. Jer. xxx. 9, "They shall serve Jehovah their God, and David their King, whom I will raise up unto them." In this passage Christ, such as God willed that he should be known or served by his people under the gospel, is expressly distinguished from the one God Jehovah, both by nature and title. Christ himself, therefore, the Son of God, teaches us nothing in the gospel respecting the one God but what the law had before taught, and everywhere clearly asserts him to be his Father. John xvii. 3, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." xx. 17, "I ascend unto my Father and your Father; and to my God and your God"; if, therefore, the Father be the God of Christ, and the same be our God, and if there be none other God but one, there can be no God beside the Father.

Paul, the apostle and interpreter of Christ, teaches the same in so clear and perspicuous a manner, that one might almost imagine the inculcation of this truth to have been his sole object. No teacher of catechumens in the Church could have spoken more plainly and expressly of

the one God, according to the sense in which the universal consent of mankind has agreed to understand unity of number. 1 Cor. viii. 4–6, "We know that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Here the expression "there is none other God but one" excludes not only all other essences, but all other persons whatever; for it is expressly said, in the sixth verse, that "the Father is that one God"; wherefore there is no other person but one.

Again, Eph. iv. 4–6, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Here then is one Spirit, and one Lord; but the Father is one, and therefore God is one in the same sense as the remaining objects of which unity is predicated, that is, numerically one, and therefore one also in person. 1 Tim. ii. 5, "There is one God, and one mediator between God and men, the man Christ Jesus." It cannot be explained how any one can be a mediator to himself on his own behalf; according to Gal. iii. 20, "a mediator is not a mediator of one, but God is one." How then can God be a mediator of God? Not to mention that he himself uniformly testifies of himself, John viii. 28, "I do nothing of myself," and ver. 42, "neither came I of myself." Undoubtedly, therefore, he does not act as a mediator to

himself; nor return as a mediator to himself. Rom. v. 10, "We were reconciled to God by the death of his Son." To whatever God we were reconciled, if he be one God, he cannot be the God by whom we are reconciled, inasmuch as that God is another person; for if he be one and the same, he must be a mediator between himself and us, and reconcile us to himself by himself; which is an insurmountable difficulty.

Though all this be so self-evident as to require no explanation, — namely, that the Father alone is a self-existent God, and that a being which is not self-existent cannot be God, — it is wonderful with what futile subtilties, or rather with what juggling artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages; leaving no stone unturned, recurring to every shift, attempting every means, as if their object were not to preach the pure and unadulterated truth of the gospel to the poor and simple, but rather by dint of vehemence and obstinacy to sustain some absurd paradox from falling, by the treacherous aid of sophisms and verbal distinctions, borrowed from the barbarous ignorance of the Schools.

They defend their conduct, however, on the ground that, though these opinions may seem inconsistent with reason, they are to be held for the sake of other passages of Scripture, and that otherwise Scripture will not be consistent with itself. Let us then set reason aside, and appeal again to the language of Scripture.

The passages in question are two only. The first is John x. 30, "I and my Father are one," — that is, one in essence, as it is commonly interpreted. But God forbid

that we should decide rashly on any point relative to the Deity. Two things may be called one in more than one way. Scripture saith, and the Son saith, "I and my Father are one," — I bow to their authority. Certain commentators conjecture that they are one in essence, — I reject what is merely man's invention. For the Son has not left us to conjecture in what manner he is one with the Father (whatever member of the Church may have first arrogated to himself the merit of the discovery), but explains the doctrine himself most fully, so far as we are concerned to know it. The Father and the Son are one, not indeed in essence, for he had himself said the contrary in the preceding verse, "My Father, which gave them me, is greater than all," (see also xiv. 28, "My Father is greater than I,") and in the following verses he distinctly denies that he made himself God in saying, "I and my Father are one"; he insists that he had only said as follows, which implies far less, x. 36, "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" This must be spoken of two persons not only not coessential, but not coequal. Now if the Son be laying down a doctrine respecting the unity of the divine essence in two persons of the Trinity, how is it that he does not rather attribute the same unity of essence to the three persons? Why does he divide the indivisible Trinity? For there cannot be unity without totality. Therefore, on the authority of the opinions holden by my opponents themselves, the Son and the Father without the Spirit are not one in essence. How then are they one? It is the province of Christ alone to

acquaint us with this, and accordingly he does acquaint us with it. In the first place, they are one, inasmuch as they speak and act with unanimity; and so he explains himself in the same chapter, after the Jews had misunderstood his saying: x. 38, "Believe the works, that ye may know and believe that the Father is in me, and I in him." xiv. 10, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father, that dwelleth in me, he doeth the works." Here he evidently distinguishes the Father from himself in his whole capacity, but asserts at the same time that the Father remains in him; which does not denote unity of essence, but only intimacy of communion. Secondly, he declares himself to be one with the Father in the same manner as we are one with him, — that is, not in essence, but in love, in communion, in agreement, in charity, in spirit, in glory. John xiv. 20, 21, "At that day ye shall know that I am in the Father, and ye in me, and I in you; he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father." xvii. 21, "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." ver. 23, "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." ver. 22, "The glory which thou gavest me I have given them, that they may be one, even as we are one." When the Son has shown in so many modes how he and the Father are one, why should I set them all aside? why should I, on the strength of

my own reasoning, though in opposition to reason itself, devise another mode, which makes them one in essence; or why, if already devised by some other person, adopt it, in preference to Christ's own mode? If it be proposed on the single authority of the Church, the true doctrine of the orthodox Church herself teaches me otherwise; inasmuch as it instructs me to listen to the words of Christ before all other.

The other passage, and which according to the general opinion affords the clearest foundation for the received doctrine of the essential unity of the three persons, is 1 John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." But not to mention that this verse is wanting in the Syriac and the other two Oriental versions, the Arabic and the Ethiopic, as well as in the greater part of the ancient Greek manuscripts, and that in those manuscripts which actually contain it many various readings occur, it no more necessarily proves those to be essentially one who are said to be one in heaven, than it proves those to be essentially one who are said to be one on earth, in the following verse. And not only Erasmus, but even Beza, however unwillingly, acknowledged (as may be seen in their own writings) that, if John be really the author of the verse, he is only speaking here, as in the last quoted passage, of an unity of agreement and testimony. Besides, who are the three who are said to bear witness? That they are three Gods will not be admitted; therefore neither is it the one God, but one record or one testimony of three witnesses, which is implied. But he who is not coessential with God the Father can-

not be coequal with the Father. This text, however, will be discussed more at large in the following chapter.

But, it is objected, although Scripture does not say in express words that the Father and the Son are one in essence, yet reason proves the truth of the doctrine from these, as well as from other passages of Scripture.

In the first place, granting (which I am far from doing) that this is the case, yet on a subject so sublime, and so far above our reason, where the very elements and first postulates, as it were, of our faith are concerned, belief must be founded, not on mere reason, but on the word of God exclusively, where the language of the revelation is most clear and particular. Reason itself, however, protests strongly against the doctrine in question; for how can reason establish (as it must in the present case) a position contrary to reason? Undoubtedly the product of reason must be something consistent with reason, not a notion as absurd as it is removed from all human comprehension. Hence we conclude that this opinion is agreeable neither to Scripture nor reason. The other alternative therefore must be adopted, namely, that if God be one God, and that one God be the Father, and if, notwithstanding, the Son be also called God, the Son must have received the name and nature of Deity from God the Father, in conformity with his decree and will, after the manner stated before. This doctrine is not disproved by reason, and Scripture teaches it in innumerable passages.

But those who insist that the Son is one God with the Father consider their point as susceptible of ample proof,

even without the two texts already examined, (on which indeed some admit that no reliance is to be placed,) if it can be demonstrated from a sufficient number of Scripture testimonies that the name, and attributes, and works of God, as well as divine honors, are habitually ascribed to the Son. To proceed, therefore, in the same line of argument, I do not ask them to believe that the Father alone, and none else, is God, unless I shall have proved, first, that in every passage each of the particulars above mentioned is attributed in express terms only to one God the Father, as well by the Son himself as by his apostles. Secondly, that wherever they are attributed to the Son, it is in such a manner that they are easily understood to be attributable in their original and proper sense to the Father alone ; and that the Son acknowledges himself to possess whatever share of Deity is assigned to him, by virtue of the peculiar gift and kindness of the Father ; to which the apostles also bear their testimony. And lastly, that the Son himself and his apostles acknowledge throughout the whole of their discourses and writings, that the Father is greater than the Son in all things.

I am aware of the answer which will be here made by those who, while they believe in the unity of God, yet maintain that the Father alone is not God. I shall therefore meet their objection in the outset, lest they should raise a difficulty and outcry at each individual passage. They twice beg the question, or rather request us to make two gratuitous concessions. In the first place, they insist, that, wherever the name of God is attributed to the Father alone, it should be understood οὐσιωδῶς, not ὑποστατικῶς, that is to say, that the name of the Father, who is unity,

should be understood to signify the three persons, or the whole essence of the Trinity, not the single person of the Father. This is on many accounts a ridiculous distinction, and invented solely for the purpose of supporting their peculiar opinion; although in reality, instead of supporting it, it will be found to be dependent on it; and therefore, if the opinion itself be invalidated, for which purpose a simple denial is sufficient, the futile distinction falls to the ground at the same time. For the fact is, not merely that the distinction is a futile one, but that it is no distinction at all; it is a mere verbal quibble, founded on the use of synonymous words, and cunningly dressed up in terms borrowed from the Greek to dazzle the eyes of novices. For since *essence* and *hypostasis* mean the same thing, it follows that there can be no real difference of meaning between the adverbs *essentially* and *substantially*, which are derived from them. If, then, the name of God be attributed to the Father alone *essentially*, it must also be attributed to the Father alone *substantially;* since one substantial essence means nothing else than one hypostasis, and *vice versâ*. I would therefore ask my adversaries, whether they hold the Father to be an abstract *ens* or not? Questionless they will reply, the primary *ens* of all. I answer, therefore, that, as he has one hypostasis, so must he have one essence proper to himself, incommunicable in the highest degree, and participated by no one, that is, by no person besides, for he cannot have his own proper hypostasis, without having his own proper essence. For it is impossible for any *ens* to retain its own essence in common with any other thing whatever, since by this essence it is what

it is, and is numerically distinguished from all others. If, therefore, the Son, who has his own proper hypostasis, have not also his own proper essence, but the essence of the Father, he becomes on their hypothesis either no *ens* at all, or the same *ens* with the Father; which strikes at the very foundation of the Christian religion. The answer which is commonly made is ridiculous, — namely, that, although one finite essence can pertain to one person only, one infinite essence may pertain to a plurality of persons; whereas in reality the infinitude of the essence affords an additional reason why it can pertain to only one person. All acknowledge that both the essence and the person of the Father are infinite; therefore the essence of the Father cannot be communicated to another person, for otherwise there might be two, or any imaginable number of infinite persons.

The second postulate is, that wherever the Son attributes Deity to the Father alone, and as to one greater than himself, he must be understood to speak in his human character, or as mediator. Wherever the context and the fact itself require this interpretation, I shall readily concede it, without losing any thing by the concession; for however strongly it may be contended, that, when the Son attributes every thing to the Father alone, he speaks in his human or mediatorial capacity, it can never be inferred from hence that he is one God with the Father. On the other hand, I shall not scruple to deny the proposition whenever it is to be conceded, not to the sense of the passage, but merely to serve their own theory; and shall prove that what the Son attributes to the Father, he attributes to him as God of God, and not to himself under any title or pretence whatever.

With regard to the name of God, wherever simultaneous mention is made of the Father and the Son, that name is uniformly ascribed to the Father alone, except in such passages as shall be hereafter separately considered. I shall quote in the first place the texts of the former class, which are by far the more considerable in point of number, and form a large and compact body of proofs. John iii. 16, "So God loved the world, that he gave his own Son," &c. vi. 27, "Him hath God the Father sealed." ver. 29, "This is the work of God, that ye believe on him whom he hath sent." xiv. 1, "Ye believe in God, believe also in me." What is meant by believing in any one will be explained hereafter; in the mean time, it is clear that two distinct things are here intended, — *in God* and *in me*. Thus all the Apostles in conjunction, Acts iv. 24, "Lifted up their voice to God with one accord, and said, Lord thou art God which hast made heaven and earth, ... who by the mouth of thy servant David hast said, Why did the heathen rage . . . . . against the Lord, and against his Christ?" Rom. viii. 3, "God sending his own Son." 1 Thess. iii. 11, "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you." Col. ii. 2, "To the acknowledgment of the mystery of God, and of the Father, and of Christ." iii. 3, "Your life is hid with Christ in God." 2 Tim. iv. 1, "I charge thee therefore before God and the Lord Jesus Christ." 1 John iv. 9, "The love of God toward us, because that God sent his only begotten Son." So also where Christ is named first in order. Gal. i. 1, "By Jesus Christ, and God the Father, who raised him from the dead." 2 Thess. ii. 16, "Now our Lord

Jesus Christ himself, and God, even our Father." The same thing may be observed in the very outset of all the Epistles of St. Paul and of the other apostles, where, as is natural, it is their custom to declare in express and distinct terms who he is by whose divine authority they have been sent. Rom. i. 7, 8 ; 1 Cor. i. 1 – 3 ; 2 Cor. i. 1 – 3 ; and so throughout to the book of Revelations. See also Mark i. 1.

The Son likewise teaches that the attributes of divinity belong to the Father alone, to the exclusion even of himself. With regard to omniscience. Matt. xxiv. 36, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" ; and still more explicitly, Mark xiii. 32, "Not the angels which are in heaven, neither the Son, but the Father."

With regard to supreme dominion both in heaven and earth, the unlimited authority and full power of decreeing according to his own independent will. Matt. vi. 13, "Thine is the kingdom, and the power, and the glory, for ever." xviii. 35, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not," &c. xxvi. 29, "In my Father's kingdom." xx. 23, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." "It is not mine —," in my mediatorial capacity, as it is commonly interpreted. But questionless, when the ambition of the mother and her two sons incited them to prefer this important petition, they addressed their petition to the entire nature of Christ, how exalted soever it might be, praying him to grant their request to the utmost extent of his power, whether as God or man;

ver. 20, "Worshipping him, and desiring a certain thing of him," and, ver. 21, "Grant that they may sit." Christ also answers with reference to his whole nature, — "it is not mine to give"; and lest for some reason they might still fancy the gift belonged to him, he declares that it was altogether out of his province, and the exclusive privilege of the Father. If his reply was meant solely to refer to his mediatorial capacity, it would have bordered on sophistry, which God forbid that we should attribute to him; as if he were capable of evading the request of Salome and her sons by the quibble which the logicians call *expositio prava* or *æquivoca*, when the respondent answers in a sense or with a mental intention different from the meaning of the questioner. The same must be said of other passages of the same kind, where Christ speaks of himself; for after the hypostatical union of two natures in one person, it follows that whatever Christ says of himself he says not as the possessor of either nature separately, but with reference to the whole of his character, and in his entire person, except where he himself makes a distinction. Those who divide this hypostatical union at their own discretion strip the discourses and answers of Christ of all their sincerity; they represent every thing as ambiguous and uncertain, as true and false, at the same time; it is not Christ that speaks, but some unknown substitute, sometimes one, and sometimes another; so that the words of Horace may be justly applied to such disputants: —

"Quo teneam vultus mutantem Protea nodo?"

Luke xxiii. 34, "Father, forgive them," &c. John xiv.

2, "In my Father's house." So also Christ himself says, Matt. xxvi. 39, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Now it is manifest that those who have not the same will cannot have the same essence. It appears, however, from many passages, that the Father and Son have not, in a numerical sense, the same intelligence or will. Matt. xxiv. 36, "No man knoweth . . . . . but my Father only." Mark xiii. 32, "Neither the Son, but the Father." John vi. 38, "I came down from heaven, not to do mine own will, but the will of him that sent me." Those, therefore, whose understanding and will are not numerically the same, cannot have the same essence. Nor is there any mode of evading this conclusion, inasmuch as the Son himself has thus expressed even with regard to his own divine nature. See also Matt. xxvi. 42, and ver. 53, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Mark xiv. 36, "Abba, Father, all things are possible unto thee; take away this cup from me," &c. Luke xxii. 29, "I appoint unto you a kingdom, as my Father hath appointed unto me." xxiii. 46, "Father, into thy hands I commend my spirit." John xii. 27, "Father, save me from this hour." If these prayers be uttered only in his human capacity, which is the common solution, why does he petition these things from the Father alone instead of from himself, if he were God? Or rather, supposing him to be at once man and the supreme God, why does he ask at all for what was in his own power? What need was there for the union of the divine and human nature in one person,

if he himself, being equal to the Father, gave back again into his hands every thing that he had received from him?

With regard to his supreme goodness. Matt. xix. 17, "Why callest thou me good? there is none good but one, that is, God." We need not be surprised that Christ should refuse to accept the adulatory titles which were wont to be given to the Pharisees, and on this account should receive the young man with less kindness than usual; but when he says, "There is none good but one, that is, God," it is evident that he did not choose to be considered essentially the same with that one God; for otherwise this would only have been disclaiming the credit of goodness in one character, for the purpose of assuming it in another. John vi. 32, "My Father giveth you the true bread from heaven." ver. 65, "No man can come unto me," — that is, to me, both God and man, — "except it were given unto him of my Father."

With regard to his supreme glory. Matt. xviii. 10, "Their angels do always behold the face of my Father which is in heaven." John xvii. 4, "I have glorified thee on the earth." Nay, it is to those who obey the Father that the promise of true wisdom is made even with regard to the knowing Christ himself, which is the very point now in question. John vii. 17, 18, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself; he that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." xv. 8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father that is in heaven." xii. 50, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Thus Christ assigns every attribute of the Deity to the Father alone. The apostles uniformly speak in a similar manner. Rom. xv. 5, 6, "The God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus." xvi. 25–27, "To him that is of power to stablish you, ... according to the commandment of the everlasting God, ... to God only wise, be glory through Jesus Christ, — our Lord," as the Vetus Interpres and some of the Greek manuscripts read it. 1 Tim. vi. 13–16, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who witnessed a good confession, ... until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

With regard to divine honors. For as the Son uniformly pays worship and reverence to the Father alone, so he teaches us to follow the same practice. Matt. vi. 6, "Pray to thy Father." ver. 9, "After this manner therefore pray ye; Our Father, which art in heaven," &c. xviii. 19, "As touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Luke xi. 1, 2, "Teach us to pray, &c.; and he said unto

them, When ye pray, say, Our Father, which art in heaven." John ii. 16, "Make not my Father's house an house of merchandise." iv. 21–23, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. xv. 16, "That whatsoever ye shall ask of the Father in my name, he may give it you." xvi. 23, "In that day ye shall ask me nothing; . . . . . whatsoever ye shall ask the Father in my name, he will give it you." Rom. i. 8, 9, "First I thank my God through Jesus Christ for you all. . . . . For God is my witness, whom I serve with my spirit in the gospel of his Son," &c. ver. 11, "We also joy in God through our Lord Jesus Christ." vii. 25, "I thank God, through Jesus Christ our Lord." xv. 6, "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." 1 Cor. i. 4, "I thank my God, always on your behalf, for the grace of God which is given you by Jesus Christ." 2 Cor. i. 3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Gal. i. 4, 5, "Who gave himself . . . . . according to the will of God and our Father; to whom be glory for ever and ever." Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ," &c. ii. 18, "For through him we both have access by one Spirit unto the Father." iii. 14, "For this cause, I bow my knees unto the Father of our Lord Jesus Christ." ver. 20, 21, "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world with-

out end." Philipp. i. 2, 3, "Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you." See also Col. i. 3, and iii. 17, "Whatsoever ye do, ... do all in the name of the Lord Jesus, giving thanks to God and the Father by him." 1 Thess. i. 2, 3, "We give thanks to God for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." ver. 9, 10, "To serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead." See also 2 Thess. i. 2, 3, and 2 Tim. i. 3, "I thank God, whom I serve from my forefathers." Now the forefathers of Paul served God the Father alone. See also Philem. ver. 4, 5, and 1 Pet. i. 3, and iv. 10, "As every man hath received the gift, ... let him speak as the oracles of God, ... as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." James i. 27, "Pure religion and undefiled before God and the Father is this." 1 John ii. 1, "We have an advocate with the Father, Jesus Christ the righteous." 2 John 4–6, "Walking in truth, as we have received a commandment from the Father. . . . . This is love, that we walk after his commandments." Rev. i. 6, "Who made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Matt. xxi. 12, "Jesus went into the temple of God."

But it is strenuously urged, on the other hand, that the Son is sometimes called God, and even Jehovah; and

that all the attributes of the Deity are assigned to him likewise in many passages both of the Old and New Testament. We arrive, therefore, at the other point which I originally undertook to prove; and since it has been already shown from the analogy of Scripture, that, where the Father and the Son are mentioned together, the name, and attributes, and works of the Deity, as well as divine honors, are always assigned to the one and only God the Father, I will now demonstrate, that whenever the same properties are assigned to the Son, it is in such a manner as to make it easily intelligible that they ought all primarily and properly to be attributed to the Father alone.

It must be observed in the first place, that the name of God is not unfrequently ascribed, by the will and concession of God the Father, even to angels and men, — how much more, then, to the only begotten Son, the image of the Father. To angels. Psal. xcvii. 7, 9, "Worship him all ye gods. . . . . Thou art high above all the earth; thou art exalted far above all gods," compared with Heb. i. 6. See also Psal. viii. 5. To judges. Exod. xxii. 28, "Thou shalt not revile the gods, nor curse the ruler of thy people." See also, in the Hebrew, Exod. xxi. 6, xxii. 8, 9. Psal. lxxxii. 1, 6, "He judgeth among the gods. I have said, Ye are gods, and all of you are children of the Most High." To the whole house of David, or to all the saints. Zech. xii. 8, "The house of David shall be as God, as the angel of the Lord before them." The word אלהים, though it be of the plural number, is also employed to signify a single angel, in case it should be thought that the use of

the plural implies a plurality of persons in the Godhead: Judges xiii. 21, "Then Manoah knew that he was an angel of Jehovah; and Manoah said unto his wife, We shall surely die, because we have seen God." The same word is also applied to a single false god. Exod. xx. 3, "Thou shalt have no other gods before me." To Dagon. Judges xvi. 23. To single idols. 1 Kings xi. 33. To Moses. Exod. iv. 16, and vii. 1. To God the Father alone. Psal. ii. 7, xlv. 7, and in many other places.

The name of God seems to be attributed to angels, because as heavenly messengers they bear the appearance of the divine glory and person, and even speak in the very words of the Deity. Gen. xxi. 17, 18, xxii. 11, 12, 15, 16, "By myself have I sworn, saith Jehovah." For the expression which was so frequently in the mouth of the prophets, and which is elsewhere often omitted, is here inserted, that it may be understood that angels and messengers do not declare their own words, but the commands of God who sends them, even though the speaker seem to bear the name and character of the Deity himself. So believed the patriarch Jacob; Gen. xxxi. 11–13, "The angel of God spake unto me, saying, ... I have seen all that Laban doeth unto thee. I am the God of Bethel," &c. xxxii. 30, "I have seen God face to face"; compared with Hos. xii. 4, 5, "He had power with God, yea, he had power over the angel." Exod. xxiv. 10, 11, "They saw the God of Israel. . . . . Also they saw God." Deut. iv. 33, "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Yet it is said, Exod. xxxiii. 20, "There shall no man see me, and live." John i. 18,

"No man hath seen God at any time." v. 37, "Ye have neither heard his voice at any time, nor seen his shape." 1. Tim. vi. 16, "Dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." It follows, therefore, that whoever was heard or seen, it was not God; not even where mention is made of God, nay, even of Jehovah himself, and of the angels in the same sentence. Gen. xxviii. 12, 13, "Behold the angels of God. . . . . And, behold, Jehovah stood above them." 1 Kings xxii. 19, "I saw Jehovah sitting on his throne, and all the host of heaven standing by him." Isai. vi. 1, 2, "I saw the Lord sitting upon a throne. . . . . Above it stood the seraphim." Even the holiest of men were troubled in mind when they had seen an angel, as if they had seen God himself. Gen. xxxii. 30, "I have seen God." Judges vi. 22, "When Gideon perceived that he was an angel of Jehovah, Gideon said, Alas, O Lord Jehovah! for because I have seen an angel of Jehovah face to face." See also xiii. 21, 22, as before.

The name of God is ascribed to judges, because they occupy the place of God to a certain degree in the administration of judgment. The Son, who was entitled to the name of God both in the capacity of a messenger and of a judge, and, indeed, in virtue of a much better right, did not think it foreign to his character, when the Jews accused him of blasphemy because he made himself God, to allege in his own defence the very reason which has been advanced. John x. 34–36, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word

of God came, and the Scripture cannot be broken ; say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? " — especially when God himself had called the judges sons of the Most High, as has been stated before. Hence, 1 Cor. viii. 4, 5, " For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him."

Even the principal texts themselves which are brought forward to prove the divinity of the Son, if carefully weighed and considered, are sufficient to show that the Son is God in the manner which has been explained. John i. 1, " In the beginning was the Word, and the Word was with God, and the Word was God." It is not said from everlasting, but " In the beginning." " The Word," — therefore the Word was audible. But God, as he cannot be seen, so neither can he be heard ; John v. 37. The Word, therefore, is not of the same essence with God. " The Word was with God, and was God," — namely, because he was with God, that is, in the bosom of the Father, as it is expressed ver. 18. Does it follow, therefore, that he is essentially one with him with whom he was ? It no more follows, than that the disciple " who was lying on Jesus's breast," John xiii. 23, was essentially one with Christ. Reason rejects the doctrine ; Scripture nowhere asserts it ; let us, therefore, abandon human devices, and follow the evangelist himself, who is his own interpreter. Rev. xix. 13, " His name is called

The Word of God," — that is, of the one God ; he himself is a distinct person. If, therefore, he be a distinct person, he is distinct from God, who is unity. How then is he himself also God ? By the same right as he enjoys the title of the Word, or of the only begotten Son, namely, by the will of the one God. This seems to be the reason why it is repeated in the second verse, — "The same was in the beginning with God" ; which enforces what the apostle wished we should principally observe, not that he was in the beginning God, but in the beginning with God ; that he might show him to be God only by proximity and love, not in essence ; which doctrine is consistent with the subsequent explanations of the evangelist in numberless passages of his Gospel.

Another passage is the speech of Thomas, John xx. 28, "My Lord and my God." He must have an immoderate share of credulity who attempts to elicit a new confession of faith, unknown to the rest of the disciples, from this abrupt exclamation of the apostle, who invokes in his surprise not only Christ his own Lord, but the God of his ancestors, namely, God the Father ; — as if he had said, Lord ! what do I see, — what do I hear, — what do I handle with my hands ? He whom Thomas is supposed to call God in this passage had acknowledged respecting himself not long before, ver. 17, "I ascend unto my God and your God." Now the God of God cannot be essentially one with him whose God he is. On whose word, therefore, can we ground our faith with most security ; on that of Christ, whose doctrine is clear, or of Thomas, a new disciple, first incredulous, then suddenly breaking out into an abrupt exclamation in

an ecstasy of wonder, if indeed he really called Christ his God? For, having reached out his fingers, he called the man whom he touched, as if unconscious of what he was saying, by the name of God. Neither is it credible that he should have so quickly understood the hypostatic union of that person whose resurrection he had just before disbelieved. Accordingly the faith of Peter is commended, — "Blessed art thou, Simon," — for having only said, "Thou art the Son of the living God," Matt. xvi. 16, 17. The faith of Thomas, although, as it is commonly explained, it asserts the divinity of Christ in a much more remarkable manner, is so far from being praised, that it is undervalued, and almost reproved in the next verse, — "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." And yet, though the slowness of his belief may have deserved blame, the testimony borne by him to Christ as God, which, if the common interpretation be received as true, is clearer than occurs in any other passage, would undoubtedly have met with some commendation; whereas it obtains none whatever. Hence there is nothing to invalidate that interpretation of the passage which has been already suggested, referring the words "my Lord" to Christ, "my God" to God the Father, who had just testified that Christ was his Son, by raising him up from the dead in so wonderful a manner.

So, too, Heb. i. 8, "Unto the Son," — or "of the Son, — he saith, Thy throne, O God, is for ever and ever." But in the next verse it follows, "Thou hast loved righteousness," &c., "therefore God, even thy God,

hath anointed thee with the oil of gladness above thy fellows," where almost every word indicates the sense in which Christ is here termed God; and the words of Jehovah put into the mouth of the bridal virgins, Psal. xlv., might have been more properly quoted by this writer for any other purpose than to prove that the Son is coequal with the Father, since they are originally applied to Solomon, to whom, as properly as to Christ, the title of God might have been given on account of his kingly power, conformably to the language of Scripture.

These three passages are the most distinct of all that are brought forward; for the text in Matt. i. 23, "They shall call [for so the great majority of the Greek manuscripts read it] his name Immanuel, which being interpreted is, God with us," does not prove that he whom they were so to call should necessarily be God, but only a messenger from God, according to the song of Zacharias, Luke i. 68, 69, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us," &c. Nor can any thing certain be inferred from Acts xvi. 31, 34, "Believe on the Lord Jesus Christ..... And he rejoiced, believing in God with all his house." For it does not follow from hence that Christ is God, since the apostles have never distinctly pointed out Christ as the ultimate object of faith; but these are merely the words of the historian, expressing that briefly which there can be no doubt that the apostles inculcated in a more detailed manner, — faith in God the Father through Christ. Nor is the passage in Acts xx. 28 more decisive, — "The Church of God, which he hath purchased with his own

blood"; that is, with his own Son, as it is elsewhere expressed, for God, properly speaking, has no blood; and no usage is more common than the substitution of the figurative term blood for offspring. But the Syriac version reads, not "the Church of God," but "the Church of Christ"; and in our own recent translation it is "the Church of the Lord." Nor can any certain dependence be placed on the authority of the Greek manuscripts, five of which read τοῦ Κυρίου καὶ Θεοῦ, according to Beza, who suspects that the words τοῦ Κυρίου have crept in from the margin, though it is more natural to suppose the words καὶ Θεοῦ to have crept in, on account of their being an addition to the former. The same must be said respecting Rom. ix. 5, "Who is over all, God blessed for ever. Amen." For in the first place, Hilary and Cyprian do not read the word God in this passage, nor do some of the other Fathers, if we may believe the authority of Erasmus; who has also shown that the difference of punctuation may raise a doubt with regard to the true meaning of the passage, namely, whether the clause in question should not rather be understood of the Father than of the Son. But, waiving these objections, and supposing that the words are spoken of the Son, they have nothing to do with his essence, but only intimate that divine honor is communicated to the Son by the Father, and particularly that he is called God; which has been already fully shown by other arguments. But, they rejoin, the same words which were spoken of the Father, Rom. i. 25, "More than the Creator, who is blessed for ever. Amen," are here repeated of the Son; therefore the Son is equal to the Father. If there be any force in

this reasoning, it will rather prove that the Son is greater than the Father; for, according to the ninth chapter, he is "over all," which, however, they remind us, ought to be understood in the same sense as John iii. 31, 32, "He that cometh from above is above all; he that cometh from heaven is above all." In these words even the divine nature is clearly implied, and yet, "what he hath seen and heard, that he testifieth," which language affirms that he came not of himself, but was sent from the Father, and was obedient to him. It will be answered, that it is only his mediatorial character which is intended. But he never could have become a mediator, nor could he have been sent from God, or have been obedient to him, unless he had been inferior to God and the Father as to his nature. Therefore, also, after he shall have laid aside his functions as mediator, whatever may be his greatness, or whatever it may previously have been, he must be subject to God and the Father. Hence he is to be accounted above all, with this reservation, that he is always to be excepted "who did put all things under him," 1 Cor. xv. 27, and who consequently is above him under whom he has put all things. If, lastly, he be termed "blessed," it must be observed that he received blessing as well as divine honor, not only as God, but even as man. Rev. v. 12, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"; and hence, ver. 13, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

There is a still greater doubt respecting the reading in

1 Tim. iii. 16, "God was manifest in the flesh." Here again Erasmus asserts that neither Ambrose nor the Vetus Interpres read the word God in this verse, and that it does not appear in a considerable number of the early copies. However this may be, it will be clear, when the context is duly examined, that the whole passage must be understood of God the Father in conjunction with the Son. For it is not Christ who is "the great mystery of godliness," but God the Father in Christ, as appears from Col. ii. 2, "The mystery of God, and of the Father, and of Christ." 2 Cor. v. 18, 19, "All things are of God, who hath reconciled us to himself by Jesus Christ. . . . . To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Why, therefore, should God the Father not be in Christ through the medium of all those offices of reconciliation which the apostle enumerates in this passage of Timothy? "God was manifest in the flesh,"—namely, in the Son, his own image; in any other way he is invisible: nor did Christ come to manifest himself, but his Father.

The next passage is Tit. ii. 13, "The glorious appearing of the great God and our Saviour Jesus Christ." Here also the glory of God the Father may be intended, with which Christ is to be invested on his second advent, Matt. xvi. 27, as Ambrose understands the passage from the analogy of Scripture. For the whole force of the proof depends upon the definitive article, which may be inserted or omitted before the two nouns in the Greek without affecting the sense; or the article prefixed to one may be common to both. Besides, in other languages, where the article is not used, the words may be understood to apply

indifferently either to one or two persons ; and nearly the same words are employed without the article in reference to two persons, Philipp. i. 2, and Philem. ver. 3, except that in the latter passages the word "Father" is substituted for "great." So also 2 Pet. i. 1, "Through the righteousness of [our] God and our Saviour Jesus Christ." Here the repetition of the pronoun ἡμῶν without the article, as it is read by some of the Greek manuscripts, shows that two distinct persons are spoken of. And surely what is proposed to us as an object of belief, especially in a matter involving a primary article of faith, ought not to be an inference forced and extorted from passages relating to an entirely different subject, in which the readings are sometimes various, and the sense doubtful,—nor hunted out by careful research from among articles and particles, — nor elicited by dint of ingenuity, like the answers of an oracle, from sentences of dark or equivocal meaning, — but should be susceptible of abundant proof from the clearest sources. For it is in this that the superiority of the gospel to the law consists ; this, and this alone, is consistent with its open simplicity ; this is that true light and clearness which we had been taught to expect would be its characteristic. Lastly, he who calls God "great," does not necessarily call him supreme, or essentially one with the Father ; nor, on the other hand, does he thereby deny that Christ is "the great God," in the sense in which he has been above proved to be such.

Another passage which is also produced is 1 John iii. 16, "Hereby perceive we the love of God, because he laid down his life for us." Here, however, the Syriac

version reads "illius" instead of "Dei," and it remains to be seen whether other manuscripts do the same. The pronoun *he*, ἐκεῖνος, seems not to be referred to God, but to the Son of God, as may be concluded from a comparison of the former chapters of this Epistle, and the first, second, fifth and eighth verses of the chapter before us, as well as from Rom. v. 8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The love of God, therefore, is the love of the Father, whereby he so loved the world, that "he purchased it with his own blood," Acts xx. 28, and for it "laid down his life," that is, the life of his only begotten Son, as it may be explained from John iii. 16, and by analogy from many other passages. Nor is it extraordinary that by the phrase "his life" should be understood the life of his beloved Son, since we are ourselves in the habit of calling any much-loved friend by the title of life, or part of our life, as a term of endearment in familiar discourse.

But the passage which is considered most important of all is 1 John v. part of the twentieth verse, — for if the whole be taken, it will not prove what it is adduced to support. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, (even) in his Son Jesus Christ; this is the true God, and eternal life." For "we are in him that is true in his Son," — that is, so far as we are in the Son of him that is true; — "this is the true God"; namely, he who was just before called "him that was true," the word "God" being omitted in the one clause, and subjoined in the other. For he it is

that is "he that is true" (whom that we might know, "we know that the Son of God is come, and hath given us an understanding"), not he who is called "the Son of him that is true," though that be the nearest antecedent, — for common sense itself requires that the article *this* should be referred to "him that is true," (to whom the subject of the context principally relates,) not to "the Son of him that is true." Examples of a similar construction are not wanting. See Acts iv. 10, 11, and x. 16; 2 Thess. ii. 8, 9; 2 John, ver. 7. Compare also John xvii. 3, with which passage the verse in question seems to correspond exactly in sense, the position of the words alone being changed. But it will be objected, that, according to some of the texts quoted before, Christ is God; now if the Father be the only true God, Christ is not the true God; but if he be not the true God, he must be a false God. I answer, that the conclusion is too hastily drawn; for it may be that he is not "he that is true," either because he is only the image of him that is true, or because he uniformly declares himself to be inferior to him that is true. We are not obliged to say of Christ what the Scriptures do not say. The Scriptures call him "God," but not "him that is the true God"; why are we not at liberty to acquiesce in the same distinction? At all events *he* is not to be called a false God, to whom, as to his beloved Son, he that is the true God has communicated his divine power and glory.

They also adduce Philipp. ii. 6, "Who being in the form of God." But this no more proves him to be God than the phrase which follows — "took upon him the form of a servant" — proves that he was really a ser-

vant, as the sacred writers nowhere use the word "form" for actual being. But if it be contended that "the form of God" is here taken in a philosophical sense for the essential form, the consequence cannot be avoided, that, when Christ laid aside the form, he laid aside also the substance and the efficiency of God; a doctrine against which they protest, and with justice. "To be in the form of God," therefore, seems to be synonymous with being in the image of God; which is often predicated of Christ, even as man is also said, though in a much lower sense, to be the image of God, and to be in the image of God, that is, by creation. More will be added respecting this passage hereafter.

The last passage that is quoted is from the Epistle of Jude, ver. 4, "Denying the only Lord God, and our Lord Jesus Christ." Who will not agree that this is too verbose a mode of description, if all these words are intended to apply to one person? or who would not rather conclude, on a comparison of many other passages which tend to confirm the same opinion, that they were spoken of two persons, namely, the Father the only God, and our Lord Jesus Christ? Those, however, who are accustomed to discover some extraordinary force in the use of the article, contend that both names must refer to the same person, because the article is prefixed in the Greek to the first of them only, which is done to avoid weakening the structure of the sentence. If the force of the article is so great, I do not see how other languages can dispense with them.

I proceed to demonstrate the other proposition announced in my original division of the subject, — namely,

that the Son himself professes to have received from the Father, not only the name of God and of Jehovah, but all that pertains to his own being, — that is to say, his individuality, his existence itself, his attributes, his works, his divine honors ; to which doctrine the apostles also, subsequent to Christ, bear their testimony. John iii. 35, "The Father loveth the Son, and hath given all things unto him." xiii. 3, "Jesus knowing that the Father had given all things unto him, and that he was come from God." Matt. xi. 27, "All things are delivered unto me of my Father."

But here perhaps the advocates of the contrary opinion will interpose with the same argument which was advanced before ; for they are constantly shifting the form of their reasoning, Vertumnus-like, and using the twofold nature of Christ developed in his office of mediator, as a ready subterfuge by which to evade any arguments that may be brought against them. What Scripture says of the Son generally, they apply as suits their purpose, in a partial and restricted sense ; at one time to the Son of God, at another to the Son of Man, — now to the Mediator in his divine, now in his human capacity, and now again in his union of both natures. But the Son himself says expressly, "The Father loveth the Son, and hath given all things into his hand," John iii. 35, — namely, because he loveth him, not because he hath begotten him, — and he hath given all things to him as the Son, not as Mediator only. If the words had been meant to convey the sense attributed to them by my opponents, it would have been more satisfactory and intelligible to have said, "The Father loveth Christ," or,

"the Mediator," or "the Son of Man." None of these modes of expression are adopted, but it is simply said, "The Father loveth the Son"; that is, whatever is comprehended under the name of the Son. The same question may also be repeated which was asked before, whether, from the time that he became the Mediator, his Deity, in their opinion, remained what it had previously been, or not? If it remained the same, why does he ask and receive every thing from the Father, and not from himself? If all things come from the Father, why is it necessary (as they maintain it to be) for the mediatorial office, that he should be the true and supreme God; since he has received from the Father whatever belongs to him, not only in his mediatorial, but in his filial character? If his Deity be not the same as before, he was never the supreme God. From hence may be understood John xvi. 15, "All things that the Father hath are mine," — that is, by the Father's gift. And xvii. 9, 10, "Them which thou hast given me, for they are thine; and all mine are thine, and thine are mine."

In the first place, then, it is most evident that he receives his name from the Father. Isai. ix. 6, "His name shall be called Wonderful," &c., "The everlasting Father"; * if, indeed, this elliptical passage be rightly understood; for, strictly speaking, the Son is not the Father, and cannot properly bear the name, nor is it elsewhere ascribed to him, even if we should allow that in some sense or other it is applied to him in the passage before us.

* Milton follows the version of Tremellius, who translates the passage thus: — "*Cujus nomen vocat Jehova, admirabilem*," &c.

The last clause, however, is generally translated, not "The everlasting Father," but "The Father of the age to come,"* — that is, its teacher, the name of father being often attributed to a teacher. Philipp. ii. 9, "Wherefore God also hath highly exalted him, and hath given him (*καὶ ἐχαρίσατο*) a name which is above every name." Heb. i. 4, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Eph. i. 20, 21, "When he set him at his own right hand, ... far above all principality," &c., "and every name that is named, not only in this world, but also in that which is to come." There is no reason why that name should not be Jehovah, or any other name pertaining to the Deity, if there be any still higher; but the imposition of a name is allowed to be uniformly the privilege of the greater personage, whether father or lord.

We need be under no concern, however, respecting the name, seeing that the Son receives his very being in like manner from the Father. John vii. 29, "I am from him." The same thing is implied John i. 1, "In the beginning." For the notion of his eternity is here excluded, not only by the decree, as has been stated before, but by the name of Son, and by the phrases, "This day have I begotten thee," and "I will be to him a father." Besides, the word "beginning" can only here mean "before the foundation of the world," according to

* *Πατρὸς μέλλοντος αἰῶνος.* Septuag. "*Pater futuri sæculi.*" Vulg. "The Father of the everlasting age." Lowth. "The Father of the world to come." Douay Bible.

John xvii. 5, as is evident from Col. i. 15–17, "The first-born of every creature; for by him were all things created that are in heaven, and that are in earth," &c., "and he is before all things, and by him all things consist." Here the Son, not in his human or mediatorial character, but in his capacity of creator, is himself called the first-born of every creature. So, too, Heb. ii. 11, "For both he that sanctifieth, and they that are sanctified, are all of one"; and, iii. 2, "Faithful to him that appointed him." Him who was begotten from all eternity the Father cannot have begotten, for what was made from all eternity was never in the act of being made; him whom the Father begat from all eternity he still begets; he whom he still begets is not yet begotten, and therefore is not yet a son; for an action which has no beginning can have no completion. Besides, it seems to be altogether impossible that the Son should be either begotten or born from all eternity. If he is the Son, either he must have been originally in the Father, and have proceeded from him, or he must have always been as he is now, separate from the Father, self-existent and independent. If he was originally in the Father, but now exists separately, he has undergone a certain change at some time or other, and is therefore mutable. If he always existed separately from, and independently of, the Father, how is he from the Father, how begotten, how the Son, how separate in subsistence, unless he be also separate in essence? since (laying aside metaphysical trifling) a substantial essence and a subsistence are the same thing. However this may be, it will be universally acknowledged that the Son now at least differs numerically

from the Father; but that those who differ numerically must differ also in their proper essences, as the logicians express it, is too clear to be denied by any one possessed of common reason. Hence it follows that the Father and the Son differ in essence.

Since, therefore, the Son derives his essence from the Father, he is posterior to the Father not merely in rank (a distinction unauthorized by Scripture, and by which many are deceived), but also in essence; and the filial character itself, on the strength of which they are chiefly wont to build his claim to supreme divinity, affords the best refutation of their opinion. For the supreme God is self-existent; but he who is not self-existent, who did not beget, but was begotten, is not the first cause, but the effect, and therefore is not the supreme God. He who was begotten from all eternity must have been from all eternity; but if he can have been begotten who was from all eternity, there is no reason why the Father himself should not have been begotten, and have derived his origin also from some paternal essence. Besides, since father and son are relative terms, distinguished from each other both in theory and in fact, and since according to the laws of contraries the father cannot be the son, nor the son the father, if (which is impossible from the nature of relation) they were of one essence, it would follow that the father stood in a filial relation to the son, and the son in a paternal relation to the father, — a position, of the extravagance of which any rational being may judge. For the doctrine which holds that a plurality of hypostasis is consistent with a unity of essence has already been sufficiently confuted. Lastly, if the Son be of the same

essence with the Father, and the same Son after his hypostatical union coalesce in one person with man, I do not see how to evade the inference, that man also is the same person with the Father, an hypothesis which would give birth to not a few paradoxes.

With regard to his existence. John v. 26, "As the Father hath life in himself, so hath he given to the Son to have life in himself." vi. 57, "As the living Father hath sent me, and I live by the Father, so he that eateth me," &c. This gift of life is for ever. Heb. i. 8, "Unto the Son he saith, Thy throne, O God, is for ever and ever";—hence, ver. 11, 12, "They shall perish, but thou remainest; . . . . . but thou art the same, and thy years shall not fail."

With regard to the divine attributes. And first, that of Omnipresence; for if the Father has given all things to the Son, even his very being and life, he has also given him to be wherever he is. In this sense is to be understood John i. 48, "Before that Philip called thee, ... I saw thee." For Nathaniel inferred nothing more from this than what he professes in the next verse, —"Thou art the Son of God," and, iii. 13, "The Son of man which is in heaven." These words can never prove that the Son, whether of man or of God, is of the same essence with the Father; but only that he, who when made man was endowed with the highest degree of virtue, is, by reason of that virtue, or of a superior nature given to him in the beginning, even now in heaven; or rather "which was in heaven," the Greek ὢν having both significations. Again, Matt. xviii. 20, "There am I in the midst of them." xxviii. 20, "I am with you alway, even unto the end of the world."

Omniscience. Matt. xi. 27, "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." John v. 20, "The Father loveth the Son, and showeth him all things." viii. 26, "I speak those things that I have heard of him." ver. 28, "Then shall ye know that . . . . . as my Father hath taught me, I speak these things." ver. 38, "I speak that which I have seen with my Father." xv. 15, "All things that I have heard of my Father, I have made known unto you." ii. 24, 25, "He knew all men; . . . . . for he knew what was in man." xxi. 17, "Thou knowest all things." xvi. 30, "Now are we sure that thou knowest all things; . . . . . by this we believe that thou camest forth from God." iii. 31 – 34, "He that cometh from heaven . . . . . what he hath seen and heard . . . . . he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." Rev. i. 1, "The revelation of Jesus Christ, which God gave unto him," — whence it is written of him, ii. 23, "I am he which searcheth the reins and hearts," — even as it is said of the faithful, that they know all things; 1 John ii. 20, "Ye have an unction from the Holy One, and ye know all things." Even the Son, however, knows not all things absolutely; there being some secret purposes, the knowledge of which the Father has reserved to himself alone. Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"; or as it is in Matt. xxiv. 36, "my Father only." Acts i. 7, "The times and the seasons, which the Father hath put in his own power."

Authority. Matt. xxviii. 18, "All power is given unto me in heaven and in earth." Luke xxii. 29, "I appoint unto you a kingdom, as my Father hath appointed unto me. John v. 22, "The Father hath committed all judgment unto the Son." ver. 43, "I am come in my Father's name." vii. 16, "My doctrine is not mine, but his that sent me." viii. 42, "I proceeded forth and came from God; neither came I of myself, but he sent me." xii. 49, 50, "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." xiv. 24, "The word which ye hear is not mine, but the Father's which sent me." xvii. 2, "As thou hast given him power over all flesh." Rev. ii. 26, 27, "To him will I give power ..... even as I received of my Father."

Omnipotence. John v. 19, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." ver. 30, "I can of my own self do nothing." x. 18, "I have power to lay it down, and I have power to take it again; this commandment have I received of my Father." Hence, Philipp. iii. 21, "He is able even to subdue all things unto himself." Rev. i. 8, "I am . . . . . the Almighty"; though it may be questioned whether this is not said of God the Father by the Son or the angel representing his authority, as has been explained before; so also Psal. ii. 7.

Works. John v. 20, 21, "For the Father . . . . . will show him greater works than these. . . . . For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." ver. 36, "The

works that my Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" ; — it is not therefore his divinity of which they bear witness, but his mission from God ; and so in other places. viii. 28, "Then shall ye know that I am he, and that I do nothing of myself." x. 32, "Many good works have I showed you from my Father." xi. 22, "I know that even now, whatsoever thou wilt ask of God, God will give it thee." ver. 41, "Father, I thank thee that thou hast heard me." So likewise in working miracles, even where he does not expressly implore the divine assistance, he nevertheless acknowledges it. Matt. xii. 28, compared with Luke xi. 20, "I cast out devils by the spirit," or "finger, of God." John xiv. 10, "The Father that dwelleth in me, he doeth the works." Yet the nature of these works, although divine, was such, that angels were not precluded from performing similar miracles at the same time and in the same place where Christ himself abode daily ; John v. 4, "An angel went down at a certain season into the pool." The disciples also performed the same works. John xiv. 12, "He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do."

The following gifts, also, great as they are, were received by him from the Father. First, the power of conversion. John vi. 44, "No man can come to me, except the Father which hath sent me draw him." xvii. 2, "That he should give eternal life to as many as thou hast given him" ; and so uniformly ; whence arises the expression, Matt. xxiv. 31, "his elect." Wherever, therefore, Christ is said to have chosen any one, as John

xiii. 18, and xv. 16, 19, he must be understood to speak only of the election to the apostolical office.

Secondly, creation. Isai. li. 16, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Whether this be understood of the old or the new creation, the inference is the same. Rom. xi. 36, "For of him," — that is, of the Father, — "and through him, and to him are all things; to whom be glory for ever." 1 Cor. viii. 6, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things." The remaining passages on the same subject will be cited in the seventh chapter, on the Creation. But the preposition *per* must signify the secondary efficient cause, whenever the *efficiens a quo*, that is, the principal efficient cause, is either expressed or understood. Now it appears from all the texts which have been already quoted, as well as from those which will be produced hereafter, that the Father is the first or chief cause of all things. This is evident even from the single passage, Heb. iii. 1 – 6, "Consider the Apostle . . . . . who was faithful to him that appointed him . . . . . who hath builded the house," that is, the Church. But he "that appointed him," ver. 2, and "builded all things, is God," that is, the Father, ver. 4.

Thirdly, the remission of sins, even in his human nature. John v. 22, "The Father hath committed all judgment unto the Son." Matt. ix. 6, "But that ye may know that the Son of man hath power on earth to forgive

sins, then saith he," &c. Acts v. 31, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Hence Stephen says, vii. 60, "Lord, lay not this sin to their charge." It clearly appears from these passages, that the following expression in Isaiah refers primarily to God the Father, xxxv. 4 – 6, "Behold, your God will come with vengeance, even God with a recompense; he will come and save you; then the eyes of the blind shall be opened," &c. For it was the Father who appointed Christ "to be a Saviour," Acts v. 31, and the Father is said "to come unto him," John xiv. 23, and "do the works," as has been proved before.

Fourthly, preservation. John xvii. 11, 12, "Holy Father, keep through thine own name those whom thou hast given me ..... I kept them in thy name. ver. 15, "I pray ..... that thou shouldest keep them from the evil." Col. i. 17, "By him all things consist." Heb. i. 3, "Upholding all things by the word of his power," where it is read in the Greek, not "of his own power," but "of his," namely, of the Father's power. But this subject will come under consideration again in the eighth chapter, on Providence, where the chief government of all things will be shown to belong primarily to the Father alone; whence the Father, Jehovah, is often called by the prophets not only the Preserver, but also the Saviour. Those who refer these passages to the Son, on account of the appellation of Saviour, seem to fancy that they hereby gain an important argument for his divinity; as if the same title were not frequently applied to the Father in the New Testament, as will be shown in the thirteenth chapter.

Fifthly, renovation. Acts v. 31, "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel. 1 Cor. i. 30, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 2 Cor. iv. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." v. 17 – 21, "Behold, all things are become new, and all things are of God, who hath reconciled himself to us by Jesus Christ. ..... We pray you in Christ's stead, be ye reconciled unto God; for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Hence Jer. xxiii. 6 may be explained without difficulty; "This is his name whereby he shall be called, Jehovah our righteousness," and xxxiii. 16, "This is the name wherewith she shall be called" (that is, the Church, which does not thereby become essentially one with God), "Jehovah our righteousness."

Sixthly, the power of conferring gifts, namely, that vicarious power which he has received from the Father. John xvii. 18, "As thou hast sent me into the world, even so have I also sent them into the world." See also xx. 21. Hence Matt. x. 1, "He gave them power against unclean spirits." Acts iii. 6, "In the name of Jesus Christ of Nazareth, rise up and walk." ix. 34, "Jesus Christ maketh thee whole." What was said before of his works may be repeated here. John xiv. 16, "I will pray the Father, and he shall give you another Comforter." xvi. 13, &c. "The Spirit shall receive of

mine. ..... All things that the Father hath are mine, therefore said I that he shall take of mine." xx. 21, 22, "As my Father hath sent me, even so send I you. ..... Receive the Holy Ghost." Hence Eph. iv. 8, "He gave gifts to men"; compared with Psal. lxviii. 18, whence it is taken, — "Thou hast received gifts for men"

Seventhly, his mediatorial work itself, or rather his passion. Matt. xxvi. 39, "O my Father, if it be possible, let this cup pass from me." Luke xxii. 43, "There appeared an angel unto him from heaven, strengthening him." Heb. v. 7, 8, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." For if the Son was able to accomplish by his own independent power the work of his passion, why did he forsake himself; why did he implore the assistance of his Father; why was an angel sent to strengthen him? How then can the Son be considered coessential and coequal with the Father? So too he exclaimed upon the cross, — "My God, my God, why hast thou forsaken me?" He whom the Son, himself God, addresses as God, must be the Father; — why then did the Son call upon the Father? Thus also he said, when at the point of death, Luke xxiii. 46, "Father, into thy hands I commend my spirit." To whom rather than to himself as God would he have commended himself in his human nature, if by his own divine nature alone he had possessed sufficient power to deliver himself from death? It was therefore the Father only who raised him again to life; which is the next particular to be noticed.

Eighthly, his resuscitation from death. 2 Cor. iv. 14, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 1 Thess. iv. 14, "Them also which sleep in Jesus shall God bring with him." But this point has been sufficiently illustrated by ample quotations in a former part of the chapter.

Ninthly, his future judicial advent. Rom. ii. 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." 1 Tim. vi. 14, "Until the appearing of our Lord Jesus Christ."

Tenthly, divine honors. John v. 22, 23, "The Father hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father . . . . . which hath sent him." Philipp. ii. 9–11, "God hath highly exalted him, and hath given him a name . . . . . that at the name of Jesus every knee should bow . . . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. i. 6, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Rev. v. 12, "Worthy is the Lamb that was slain to receive power," &c. Hence Acts vii. 59, "Calling upon God, and saying, Lord Jesus, receive my spirit." ix. 14, "All that call upon thy name." 1 Cor. i. 2, "With all that in every place call upon the name of Jesus Christ our Lord." 2 Tim. ii. 22, "With them that call upon the Lord out of a pure heart," that is, as it is explained Col. iii. 17, "Whatsoever ye do . . . . . do it in the name of the Lord Jesus, giving thanks to God and the Father by him." 2 Tim. ii. 19, "Every one

that nameth the name of Christ." It appears, therefore, that when we call upon the Son of God, it is only in his capacity of advocate with the Father. So Rev. xxii. 20, "Even so, come, Lord Jesus," — namely, to execute judgment, "which the Father hath committed unto him, that all men might honor the Son," &c. John v. 22, 23.

Eleventhly, baptism in his name. Matt. xxviii. 18, 19, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." More will be said on this subject in the next chapter.

Twelfthly, belief in him; if indeed this should be considered as an honor peculiar to divinity; for the Israelites are said, Exod. xiv. 31, "to believe Jehovah and his servant Moses." Again, "to believe the prophets" occurs 2 Chron. xx. 20, and "faith toward all saints," Philem. 5, and "Moses in whom ye trust," John v. 45. Whence it would seem, that "to believe in any one" is nothing more than an Hebraism, which the Greeks or Latins express by the phrase "to believe any one"; so that whatever trifling distinction may be made between the two originates in the schools, and not in Scripture. For in some cases "to believe in any one" implies no faith at all. John ii. 23, 24, "Many believed in his name. . . . . But Jesus did not commit himself unto them." xii. 42, "Many believed on him, but because of the Pharisees they did not confess him." On the other hand, "to believe any one" often signifies the highest degree of faith. John v. 24, "He that believeth on him (*qui credit ei*) that sent me hath everlasting life." Rom. iv. 3, "Abra-

ham believed God, and it was counted unto him for righteousness." 1 John v. 10, "He that believeth not God." See also Tit. iii. 8. This honor, however, like the others, is derived from the Father. John iii. 35, 36, "The Father hath given all things into his hand; he that believeth on the Son hath everlasting life." vi. 40, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." xii. 44, "Jesus cried and said, He that believeth on me believeth not on me, but on him that sent me." Hence xiv. 1, "Ye believe in God, believe also in me." 1 John iii. 23, "This is his commandment, that we should believe on the name of his Son Jesus Christ." It may therefore be laid down as certain, that "believing in Christ" implies nothing more than that we believe Christ to be the Son of God, sent from the Father for our salvation. John xi. 25–27, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."

Thirteenthly, divine glory. John i. 1, "The Word was with God and the Word was God." ver. 14, "We beheld his glory, the glory as of the only begotten of the Father," *παρὰ Πατρός*. ver. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." vi. 46, "Not that any man hath seen the Father, save he which is of God, *ὁ ὢν παρὰ τοῦ Θεοῦ*. xvii. 5, "Glorify thou me with

thine own self with the glory which I had with thee before the world was." To be with God, *πρὸς Θεόν*, and to be from God, *παρὰ Θεῷ*, — to be God, and to be in the bosom of God the Father, — to be God, and to be from God, — to be the one invisible God, and to be the only begotten and visible, — are things so different that they cannot be predicated of one and the same essence. Besides, the fact that the glory which he had even in his divine nature before the foundation of the world was not self-derived, but given by the love of the Father, plainly demonstrates him to be inferior to the Father.

Hence it becomes evident on what principle the attributes of the Father are said to pertain to the Son. John xvi. 15, "All things that the Father hath are mine." xvii. 6, 7, "Thine they were and thou gavest them me; . . . . now they have known that all things whatsoever thou hast given me are of thee." It is therefore said, ver. 10, "All mine are thine, and thine are mine," — namely, in the same sense in which he had called the kingdom his, Luke xxii. 30; for he had said in the preceding verse, "I appoint unto you a kingdom, as my Father hath appointed unto me."

Lastly, his coming to judgment. 1 Tim. vi. 14, "Until the appearing of our Lord Jesus Christ, which in his time he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

Christ, therefore, having received all these things from the Father, and "being in the form of God, thought it not robbery to be equal with God," Philipp. ii. 5, namely,

because he had obtained them by gift, not by robbery. For if this passage imply his coequality with the Father, it rather refutes than proves his unity of essence; since equality cannot exist but between two or more essences. Further, the phrases "he did not think it," "he made himself of no reputation" (literally, "he emptied himself"), appear inapplicable to the supreme God. For *to think* is nothing else than to entertain an opinion, which cannot be properly said of God. Nor can the infinite God be said to empty himself, any more than to contradict himself; for infinity and emptiness are opposite terms.

Again, the Son himself acknowledges and declares openly, that the Father is greater than the Son; which was the last proposition I undertook to prove. John x. 29, "My Father is greater than all." xiv. 28, "My Father is greater than I." It will be answered, that Christ is speaking of his human nature. But did his disciples understand him as speaking merely of his human nature? Was this the belief in himself which Christ required? Such an opinion will scarcely be maintained. If therefore he said this, not of his human nature only (for that the Father was greater than he in his human nature could not admit of a doubt), but in the sense in which he himself wished his followers to conceive of him both as God and man, it ought undoubtedly to be understood as if he had said, My Father is greater than I, whatsoever I am, both in my human and divine nature; otherwise the speaker would not have been he in whom they believed, and instead of teaching them, he would only have been imposing upon them with an equivocation. He must therefore have intended to

compare the nature with the person, not the nature of God the Father with the nature of the Son in his human form. So ver. 31, "As the Father gave me commandment, even so I do." John v. 18, 19, being accused by the Jews of having made himself equal with God, he expressly denies it: "The Son can do nothing of himself." ver. 30, "As I hear I judge, and my judgment is just; because I seek not my own will, but the will of my Father which sent me." vi. 38, "I came down from heaven, not to do mine own will, but the will of him that sent me." Now he that was sent was the only begotten Son; therefore the will of the Father is other and greater than the will of the only begotten Son. vii. 28, "Jesus cried in the temple, saying, ... I am not come of myself." viii. 29, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." If he says this as God, how could he be left by the Father, with whom he was essentially one? if as man, what is meant by his being "left alone," who was sustained by a Godhead of equal power? And why "did not the Father leave him alone"? — not because he was essentially one with him, but because he "did always those things that pleased him," that is, as the less conforms himself to the will of the greater. ver. 42, "Neither came I of myself," — not therefore of his own Godhead, — "but he sent me"; he that sent him was therefore another and greater than himself. ver. 49, "I honor my Father." ver. 50, "I seek not mine own glory." ver. 54, "If I honor myself, my glory is nothing"; it is therefore less than the Father's glory. x. 24, 25, "If thou be the Christ, tell us plainly. . . . . The works

that I do in my Father's name, they bear witness of me." xv. 10, "As I have kept my Father's commandments, and abide in his love." xvi. 25, "The time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father." xx. 17, "I ascend unto my Father, and your Father; and to my God, and your God." Compare also Rev. i. 11, "I am Alpha and Omega," and ver. 17, "I am the first and the last." See also ii. 8, iii. 12, "Him that overcometh will I make a pillar in the temple of my God," which is repeated three times successively. Here he who had just before styled himself "the first and the last" acknowledges that the Father was his God. Matt. xi. 25, 26, "I thank thee, O Father, Lord of heaven and earth; because thou hast hid these things," &c. "Even so, Father, for so it seemed good in thy sight."

Thus far we have considered the testimony of the Son respecting the Father; let us now inquire what is the testimony of the Father respecting the Son; for it is written, Matt xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." 1 John v. 9, "This is the witness of God which he hath testified of his Son." Here the Father, when about to testify of the Son, is called God absolutely; and his witness is most explicit. Matt. iii. 17, "This is my beloved Son, in whom I am well pleased." Isai. xlii. 1, compared with Matt. xii. 18, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him"; see also Matt. xvii. 5. 2 Pet. i. 17, "For he received from God the Father honor and

glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Mal. iii. 1, "Even the messenger of the covenant, behold he shall come, saith Jehovah of hosts"; and still more clearly Psal. ii., where God the Father is introduced in his own person as explicitly declaring the nature and offices of his Son; ver. 7, 8, 11, 12, "I will declare the decree; Jehovah hath said unto me, Thou art my Son. . . . . Ask of me and I shall give. . . . . Serve Jehovah. . . . . Kiss the Son." Heb. i. 8, 9, "Unto the Son he saith, Thy throne, O God, is for ever and ever. . . . . Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." To the above may also be added the testimony of the angel Gabriel, Luke i. 32, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David." If, then, he be the Son of the Most High, he is not himself the Most High.

The apostles everywhere teach the same doctrine; as the Baptist had done before them. John i. 29, "Behold the Lamb of God." ver. 33, 34, "I knew him not; but he that sent me to baptize with water, the same said unto me," &c. "And I saw, and bare record that this is the Son of God." iii. 32, "What he hath seen and heard, that he testifieth," &c., — not he alone that was "earthly," nor did he speak only of "earthly things," but he that is "above all," and that "cometh from heaven," ver. 31, lest it should be still contended that this and similar texts refer to the human nature of Christ. 2 Cor. iv.

4, 6, "Lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Col. i. 15, "Who is the image of the invisible God, the first-born of every creature." Philipp. ii. 6, "In the form of God. Heb. i. 2, "Whom he hath appointed heir." ver. 3, "The brightness of his glory, and the express image of his person." The terms here used, being all relative, and applied numerically to two persons, prove, first, that there is no unity of essence; and, secondly, that the one is inferior to the other. So ver. 4, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." 1 Cor. iii. 23, "Ye are Christ's, and Christ is God's." Here, if anywhere, it might have been expected that Christ would have been designated by the title of God; yet it is only said that he is "God's." The same appears even more clearly in what follows; xi 3, "I would have you know that . . . . . the head of Christ is God." Eph. i. 17, "The God of our Lord Jesus Christ." 1 Cor. xv. 27, "When he saith, all things are put under him, it is manifest that he is excepted which did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here the usual subterfuge of the opponents of this doctrine, that of alleging the mediatorial office of Christ, can be of no avail; since it is expressly declared, that when the Son shall have completed his functions as mediator, and nothing shall remain to prevent him from resuming his original glory as only begotten Son, he shall nevertheless be subject unto the Father.

Such was the faith of the saints respecting the Son of God; such is the tenor of the celebrated confession of that faith; such is the doctrine which alone is taught in Scripture, which is acceptable to God, and has the promise of eternal salvation. Matt. xvi. 15–19, "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God; and Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . . Upon this rock I will build my Church." Luke ix. 20, "The Christ of God." John i. 49, 50, "Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." vi. 69, "We believe and are sure that thou art that Christ, the Son of the living God." ix. 35–38, "Dost thou believe on the Son of God? he answered and said, Who is he, Lord, that I might believe on him? and Jesus saith unto him, Thou hast both seen him, and it is he that talketh with thee; and he said, Lord, I believe; and he worshipped him." xi. 22, 26, 27, "I know that even now, whatsoever thou wilt ask of God, God will give it thee; whosoever liveth and believeth in me shall never die; believest thou this? she saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." xvi. 27, 30, 31, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God. Now are we sure that thou knowest all things; by this we believe that thou camest forth from God." xvii. 3, 7, 8, 21, "This is life eternal, that they might know thee the only true God,

and Jesus Christ whom thou hast sent; now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; that the world may believe that thou hast sent me." xx. 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." Acts viii. 37, "If thou believest, thou mayest. . . . . I believe that Jesus Christ is the Son of God." Rom. x. 9, "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Col. ii. 2, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." Philipp. iv. 6, 7, "Let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." 1 Pet. i. 21, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." v. 1, "Whosoever believeth that Jesus is the Christ is born of God." ver. 5, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Finally, this is the faith proposed to us in the Apostles' Creed, the most ancient and universally received compendium of belief in the possession of the Church.

OF THE HOLY SPIRIT.

Having concluded what relates to the Father and the Son, the next subject to be discussed is that of the Holy Spirit, inasmuch as this latter is called the Spirit of the Father and the Son. With regard to the nature of the Spirit, in what manner it exists, or whence it arose, Scripture is silent; which is a caution to us not to be too hasty in our conclusions on the subject. For though it be a Spirit, in the same sense in which the Father and Son are properly called Spirits; though we read that Christ by breathing on his disciples gave to them the Holy Ghost, or rather perhaps some symbol or pledge of the Holy Ghost, John xx. 22, — yet in treating of the nature of the Holy Spirit, we are not authorized to infer from such expressions, that the Spirit was breathed from the Father and the Son. The terms *emanation* and *procession*, employed by theologians on the authority of John xv. 26, do not relate to the nature of the Holy Spirit; "The Spirit of truth, ὃ *παρὰ τοῦ Πατρὸς ἐκπορεύεται*, who proceedeth" or "goeth forth from the Father"; which single expression is too slender a foundation for the full establishment of so great a mystery, especially as these words relate rather to the mission than to the nature of the Spirit; in which sense the Son also is often said *ἐξελθεῖν*, which in my opinion may be translated either *to go forth* or *to proceed* from the Father, without making any difference in the meaning. Nay, we are even said "to live by every word (*ἐκπορευομένῳ*) that proceedeth" or "go-

eth forth from the mouth of God," Matt. iv. 4. Since, therefore, the Spirit is neither said to be generated nor created, nor is any other mode of existence specifically attributed to it in Scripture, we must be content to leave undetermined a point on which the sacred writers have preserved so uniform a silence.

The name of Spirit is also frequently applied to God and angels, and to the human mind. When the phrase, the Spirit of God, or the Holy Spirit, occurs in the Old Testament, it is to be variously interpreted; sometimes it signifies God the Father himself, — as Gen. vi. 3, "My Spirit shall not alway strive with man"; sometimes the power and virtue of the Father, and particularly that divine breath or influence by which every thing is created and nourished.

Sometimes it means an angel. Isai. xlviii. 16, "The Lord Jehovah and his Spirit hath sent me." Ezek. iii. 12, "Then the Spirit took me up." See also ver. 14, 24, &c.

Sometimes it means that impulse or voice of God by which the prophets were inspired. Nehem. ix. 30, "Thou testifiedst against them by thy Spirit in thy prophets."

Sometimes it means that light of truth, whether ordinary or extraordinary, wherewith God enlightens and leads his people. Numb. xiv. 24, "My servant Caleb, because he had another Spirit within him —." Nehem. ix. 20, "Thou gavest also thy good Spirit to instruct them." Psal. li. 11, 12, "Take not thy Holy Spirit from me; . . . . . renew a right Spirit within me." cxliii. 10, "Thy Spirit is good; lead me into the land of upright-

ness." Undoubtedly neither David, nor any other Hebrew, under the old covenant, believed in the personality of that "good" and "Holy Spirit," unless perhaps as an angel.

More particularly, it implies that light which was shed on Christ himself. Isai. xi. 2, "The Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and of the fear of Jehovah." xlii. 1, "I have put my Spirit upon him," compared with Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

It is also used to signify the spiritual gifts conferred by God on individuals, and the act of gift itself. Gen. xli. 38, "A man in whom the Spirit of God is." Numb. xi. 17, 25, 26, 29, "I will take of the Spirit which is upon thee, and will put it upon them." 2 Kings ii. 9, "I pray thee, let a double portion of thy Spirit be upon me." ver. 15, "The Spirit of Elijah doth rest upon Elisha."

Nothing can be more certain than that all these passages, and many others of a similar kind in the Old Testament, were understood of the virtue and power of God the Father, inasmuch as the Holy Spirit was not yet given, nor believed in, even by those who prophesied that it should be poured forth in the latter times.

So, likewise, under the Gospel, what is called the Holy Spirit, or the Spirit of God, sometimes means the Father himself. Matt. i. 18, 20, "That which is conceived in her is of the Holy Ghost." Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing

which shall be born of thee shall be called the Son of God."

Again, it sometimes means the virtue and power of the Father. Matt. xii. 28, compared with Luke xi. 20, "I cast out devils by the Spirit" or "finger of God." Rom. i. 4, "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." For thus the Scripture teaches throughout, that Christ was raised by the power of the Father, and thereby declared to be the Son of God. See particularly Acts xiii. 32, 33, quoted in the beginning of the last chapter. But the phrase, "according to the Spirit" (*secundum Spiritum*), seems to have the same signification as Eph. iv. 24, "Which after God (*secundum Deum*) is created in righteousness and true holiness"; and 1 Pet. iv. 6, "That they might live according to God (*secundum Deum*) in the Spirit." Isai. xlii. 1, compared with Heb. ix. 14, "I have put my Spirit upon him. . . . . Who through the eternal Spirit offered himself without spot to God." Luke iv. 1, "Jesus being full of the Holy Ghost," and v. 18, compared with Isai. lxi. 1, "The Spirit of the Lord Jehovah is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me," &c. Acts x. 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power." i. 2, "After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." It is more probable that these phrases are to be understood of the power of the Father, than of the Holy Spirit itself; for how could it be necessary that Christ should be filled with the Holy Spirit, of whom he had himself said, John

xvi. 15, "He shall take of mine"? For the same reason I am inclined to believe that the Spirit descended upon Christ at his baptism, not so much in his own name, as in virtue of a mission from the Father, and as a symbol and minister of the divine power. For what could the Spirit confer on Christ, from whom he was himself to be sent, and to receive all things? Was his purpose to bear witness to Christ? But as yet he was himself not so much as known. Was it meant that the Spirit should be then manifested for the first time to the Church? But at the time of his appearance nothing was said of him or of his office; nor did that voice from heaven bear any testimony to the Spirit, but only to the Son. The descent, therefore, and appearance of the Holy Spirit in the likeness of a dove, seems to have been nothing more than a representation of the ineffable affection of the Father for the Son, communicated by the Holy Spirit under the appropriate image of a dove, and accompanied by a voice from heaven declaratory of that affection.

Thirdly, the Spirit signifies a divine impulse, or light, or voice, or word, transmitted from above either through Christ, who is the Word of God, or by some other channel. Mark xii. 36, "David himself said by the Holy Ghost." Acts i. 6, "The Holy Ghost by the mouth of David spake before concerning Judas." xxviii. 25, "Well spake the Holy Ghost by Esaias the prophet." Heb. iii. 7, "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice," &c. ix. 8, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." x. 15, "Whereof the Holy Ghost also is a witness to us." 2 Pet. i. 21, "Holy men of God

spake as they were moved by the Holy Ghost." Luke ii. 25, 26, "The Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost —." It appears to me, that these and similar passages cannot be considered as referring to the express person of the Spirit, both because the Spirit was not yet given, and because Christ alone, as has been said before, is, properly speaking, and in a primary sense, the Word of God, and the Prophet of the Church; though "God at sundry times and in divers manners spake in time past unto the Fathers by the prophets," Heb. i. 1, whence it appears that he did not speak by the Holy Spirit alone, unless the term be understood in the signification which I have proposed, and in a much wider sense than was subsequently attributed to it. Hence, 1 Pet. i. 11, "Searching what or what manner of time he Spirit of Christ which was in them" — that is, in the prophets — "did signify," must either be understood of Christ himself, — as iii. 18, 19, "Quickened by the Spirit, by which also he went and preached unto the spirits in prison," — or it must be understood of the Spirit which supplied the place of Christ the Word and the Chief Prophet.

Lastly, it signifies the donation of the Spirit itself, and of its attendant gifts. John vii. 39, "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given. Matt. iii. 11, "He shall baptize you with the Holy Ghost and with fire." See also Acts i. 5, and xi. 16; 1 Thess. v. 19, "Quench not the Spirit."

Who this Holy Spirit is, and whence he comes, and what are his offices, no one has taught us more explicitly

than the Son of God himself. Matt. x. 20, "It is not ye that speak, but the Spirit of your Father that speaketh in you." Luke xi. 13, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him." xxiv. 49, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." John xiv. 16, 17, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth." ver. 26, "The Comforter, which is the Holy Ghost, whom the Father will send in my name." xv. 26, "The Comforter, whom I will send unto you from the Father, ... which proceedeth from the Father, he shall testify of me." xvi. 7, "I will send him unto you." ver. 8, "When he is come, he will reprove the world —." ver. 13, "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." ver. 14, "He shall glorify me; for he shall receive of mine." ver. 15, "All things that the Father hath are mine; therefore said I that he shall take of mine." xx. 22, "When he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Acts ii. 2–4, 33, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this —." ver. 32, "We are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." Rom. xv. 13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." 1 Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost." Heb. ii. 4, "God also bearing them witness, both with signs

and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Hence he is called the Spirit of the Father, the Spirit of God, and even the Spirit of Christ. Matt. x. 20, "It is the Spirit of your Father that speaketh in you." Rom. viii. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his." ver. 15, 16, "Ye have received the spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the sons of God." 1 Cor. vi. 11, "By the Spirit of our God." 2 Cor. i. 21, 22, "He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Gal. iv. 6, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Eph. i. 13, 14, "That Holy Spirit of promise, which is the earnest of our inheritance." iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed." ii. 18, "Through him we both have access by one Spirit unto the Father." 1 Pet. i. 12, "The Holy Ghost sent down from heaven." From all which results the command in Matthew xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 1 John v. 7, "There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The latter passage has been considered in the preceding chapter; but both will undergo a further examination in a subsequent part of the present.

If it be the divine will that a doctrine, which is to be

understood and believed as one of the primary articles of our faith, should be delivered without obscurity or confusion, and explained, as is fitting, in clear and precise terms, — if it be certain that particular care ought to be taken in every thing connected with religion, lest the objection urged by Christ against the Samaritans should be applicable to us, — "Ye worship ye know not what," John iv. 22, — if our Lord's saying should be held sacred wherever points of faith are in question, — "We know what we worship," — the particulars which have been stated seem to contain all that we are capable of knowing, or are required to know respecting the Holy Spirit, inasmuch as revelation has declared nothing else expressly on the subject. The nature of these particulars is such, that although the Holy Spirit be nowhere said to have taken upon himself any mediatorial functions, as is said of Christ, nor to be engaged by the obligations of a filial relation to pay obedience to the Father, yet he must evidently be considered as inferior to both Father and Son, inasmuch as he is represented and declared to be subservient and obedient in all things; to have been promised, and sent, and given; to speak nothing of himself; and even to have been given as an earnest. There is no room here for any sophistical distinction founded on a twofold nature; all these expressions refer to the Holy Spirit, who is maintained to be the supreme God; whence it follows, that wherever similar phrases are applied to the Son of God, in which he is distinctly declared to be inferior to the Father, they ought to be understood in reference to his divine as well as to his human character. For what those, who believe in the Holy Spirit's

coequality with the Father, deem to be not unworthy of him, cannot be considered unworthy of the Son, however exalted may be the dignity of his Godhead. Wherefore it remains now to be seen on what grounds, and by what arguments, we are constrained to believe that the Holy Spirit is God, if Scripture nowhere expressly teach the doctrine of his divinity, not even in the passages where his office is explained at large, nor in those where the unity of God is explicitly asserted, as in John xvii. 3, 1 Cor. viii. 4, &c., nor where God is either described, or introduced as sitting upon his throne; — if, further, the Spirit be frequently named the Spirit of God, and the Holy Spirit of God, Eph. iv. 30, so that the Spirit of God, being actually and numerically distinct from God himself, cannot possibly be essentially one God with him whose Spirit he is (except on certain strange and absurd hypotheses, which have no foundation in Holy Scripture, but were devised by human ingenuity for the sole purpose of supporting this particular doctrine); — if, wherever the Father and the Holy Spirit are mentioned together, the Father alone be called God, and the Father alone, omitting all notice of the Spirit, be acknowledged by Christ himself to be the one true God, as has been proved in the former chapter by abundant testimony; — if he be God who "stablisheth us in Christ," who "hath anointed us," who "hath sealed us," and "given us the earnest of the Spirit," 2 Cor. i. 22, if that God be one God, and that one God the Father; — if, finally, "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father," Gal. iv. 6, whence it follows that he who sent both the Spirit of his Son and the

Son himself, he on whom we are taught to call, and on whom the Spirit himself calls, is the one God and the only Father ; — it seems exceedingly unreasonable, not to say dangerous, that, in a matter of so much difficulty, believers should be required to receive a doctrine, represented by its advocates as of primary importance and of undoubted certainty, on any thing less than the clearest testimony of Scripture ; and that a point which is confessedly contrary to human reason should nevertheless be considered as susceptible of proof from human reason only, or rather from doubtful and obscure disputations.

First, then, it is usual to defend the divinity of the Holy Spirit on the ground, that the name of God seems to be attributed to the Spirit. Acts v. 3, 4, "Why hath Satan filled thine heart to lie to the Holy Ghost ? ..... Thou hast not lied unto men, but unto God." But if attention be paid to what has been stated before respecting the Holy Ghost on the authority of the Son, this passage will appear too weak for the support of so great a doctrinal mystery. For since the Spirit is expressly said to be sent by the Father, and in the name of the Son, he who lies to the Spirit must lie to God, in the same sense as he who receives an apostle receives God who sent him, Matt. x. 40. John xiii. 20. St. Paul himself removes all ground of controversy from this passage, and explains it most appositely by implication, 1 Thess. iv. 8, where his intention is evidently to express the same truth more at large ; "He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." Besides, it may be doubted whether the Holy Spirit in this passage does not signify God the Father ;

for Peter afterwards says, Acts v. 9, "How is it that ye have agreed together to tempt the Spirit of the Lord?" that is, God the Father himself, and his divine intelligence, which no one can elude or deceive. And in v. 32, the Holy Spirit is not called God, but a witness of Christ with the apostles, "whom God hath given to them that obey him." So also Acts ii. 38, "Ye shall receive the gift of the Holy Ghost," given, that is, by God. But how can the gift of God be himself God, much more the supreme God?

The second passage is Acts xxviii. 25, compared with Isai. vi. 8, 9, "I heard the voice of the Lord, saying, —" &c. ..... "Well spake the Holy Ghost by Esaias the prophet," &c. See also Jer. xxxi. 31, compared with Heb. x. 15. But it has been shown above, that the names Lord and Jehovah are throughout the Old Testament attributed to whatever angel God may intrust with the execution of his commands; and in the New Testament the Son himself openly testifies of the Holy Spirit, John xvi. 13, that "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." It cannot therefore be inferred from this passage, any more than from the preceding, that the Holy Ghost is God.

The third place is 1 Cor. iii. 16, compared with vi. 19, and 2 Cor. vi. 16, "The temple of God ..... the temple of the Holy Ghost." But neither is it here said, nor does it in any way follow from hence, that the Holy Spirit is God; for it is not because the Spirit alone, but because the Father also and the Son "make their abode with us," that we are called "the temple of God." Therefore in 1 Cor. vi. 19, where we are called "the

temple of the Holy Ghost," Paul has added, "which ye have of God," as if with the purpose of guarding against any error which might arise respecting the Holy Spirit in consequence of his expression. How then can it be deduced from this passage, that he whom we have of God is God himself? In what sense we are called "the temple of the Holy Ghost," the same apostle has explained more fully Eph. ii. 22, "In whom ye also are builded together for an habitation of God through the Spirit."

The next evidence which is produced for this purpose is the ascription of the divine attributes to the Spirit. And first, Omniscience; as if the Spirit were altogether of the same essence with God. 1 Cor. ii. 10, 11, "The Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God." With regard to the tenth verse, I reply, that, in the opinion of divines, the question here is not respecting the divine omniscience, but only respecting those deep things "which God hath revealed unto us by his Spirit," — the words immediately preceding. Besides, the phrase "all things" must be restricted to mean whatever it is expedient for us to know; not to mention that it would be absurd to speak of God searching God, with whom he was one in essence. Next, with regard to the eleventh verse, the essence of the Spirit is not the subject in question; for the consequences would be full of absurdity, if it were to be understood that the Spirit of God was with regard to God as the spirit of a man is with regard to man. Allusion therefore is made only to the intimate relationship and com-

munion of the Spirit with God, from whom he originally proceeded. That no doubt may remain as to the truth of this interpretation, the following verse is of the same import : — " We have received ..... the Spirit which is of God." That which is *of* God cannot be actually God, who is unity. The Son himself disallows the omniscience of the Spirit still more plainly. Matt. xi. 27, "No man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." What then becomes of the Holy Spirit ? for, according to this passage, no third person whatever knoweth either the Father or the Son, except through their medium. Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." If not even the Son himself, who is also in heaven, then certainly not the Spirit of the Son, who receiveth all things from the Son himself; John xvi. 14.

Secondly, Omnipresence, on the ground that "the Spirit of God dwelleth in us." But even if it filled with its presence the whole circle of the earth, with all the heavens, that is, the entire fabric of this world, it would not follow that the Spirit is omnipresent. For why should not the Spirit easily fill with the influence of its power what the sun fills with its light ; though it does not necessarily follow that we are to believe it infinite ? If that lying spirit, 1 Kings xxii. 22, were able to fill four hundred prophets at once, how many thousands ought we not to think the Holy Spirit capable of pervading, even without the attributes of infinity or immensity ?

Thirdly, Divine works. Acts ii. 4, "The Spirit gave

them utterance. xiii. 2, "The Holy Ghost said, Separate me Barnabas and Saul for the work." Acts xx. 28, "The Holy Ghost hath made you overseers to feed the Church of God." 2 Pet. i. 21, "Holy men of God spake as they were moved by the Holy Ghost." A single remark will suffice for the solution of all these passages, if it be only remembered what was the language of Christ respecting the Holy Spirit, the Comforter; namely, that he was sent by the Son from the Father, that he spake not of himself, nor in his own name, and consequently that he did not act in his own name; therefore that he did not even move others to speak of his own power, but that what he gave he had himself received. Again, 1 Cor. xii. 11, the Spirit is said "to divide to every man severally as he will" In answer to this it may be observed, that the Spirit himself is also said to be divided to each according to the will of God the Father, Heb. ii. 4, and that even "the wind bloweth where it listeth," John iii. 8. With regard to the annunciation made to Joseph and Mary, that the Holy Spirit was the author of the miraculous conception, Matt. i. 18, 20, Luke i. 35, it is not to be understood with reference to his own person alone. For it is certain that, in the Old Testament, under the name of the Spirit of God, or of the Holy Spirit, either God the Father himself, or his divine power, was signified; nor had Joseph and Mary at that time heard any thing of any other Holy Spirit, inasmuch as the personality and divinity of the Holy Spirit are not acknowledged by the Jews even to the present day. Accordingly, in both the passages quoted, πνεῦμα ἅγιον is without the customary article; or, if this be not considered

as sufficiently decisive, the angel speaks in a more circumstantial manner in St. Luke: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God," — that is, of the Father; unless we suppose that there are two Fathers, — one Father of the Son of God, another Father of the Son of man.

Fourthly, Divine honors. Matt. xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here mention is undoubtedly made of three persons; but there is not a word that determines the divinity, or unity, or equality of these three. For we read, Matt. x. 41, John xiii. 20, of receiving a prophet in the name of a prophet, and a righteous man in the name of a righteous man, and of giving a cup of cold water in the name of a disciple; which evidently means nothing more, than because he is a prophet, or a righteous man, or a disciple. Thus, too, the Israelites "were baptized unto Moses," 1 Cor. x. 2, that is, unto the law or doctrine of Moses; and "unto the baptism of John" occurs in the same sense, Acts xix. 3, and "in the name of Jesus Christ for the remission of sins," Acts ii. 38, and "into Jesus Christ," and "into his death," Rom. vi. 3, and "into one body," 1 Cor. xii. 13. To be baptized, therefore, "in their name," is to be admitted to those benefits and gifts which we have received through the Son and the Holy Spirit. Hence Paul rejoiced that no one could say he had been baptized in his name, 1 Cor. i. 13 – 15. It was not the imputation of making himself God that he feared, but that of affecting greater authority than was suitable

to his character. From all which it is clear, that when we are baptized in the name of the Father, Son, and Holy Ghost, this is not done to impress upon our minds the inherent or relative natures of these three persons, but the benefits conferred by them in baptism on those who believe, — namely, that our eternal salvation is owing to the Father, our redemption to the Son, and our sanctification to the Spirit. The power of the Father is inherent in himself, that of the Son and the Spirit is received from the Father; for it has been already proved, on the authority of the Son, that the Son does every thing in the name of the Father, and the Spirit every thing in the name of the Father and the Son; and a confirmation of the same truth may be derived from the words immediately preceding the verse under discussion; ver. 18, "All power is given unto me. . . . . Go ye therefore, ... baptizing in the name," &c.; and still more plainly by 1 Cor. vi. 11, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Here the same three are mentioned as in baptism, "the Son," "the Spirit," and "our God"; it follows, therefore, that the Father alone is our God, of whom are both the Son and the Spirit.

But invocation is made to the Spirit. 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." This, however, is not so much an invocation as a benediction, in which the Spirit is not addressed as a person, but sought as a gift from him who alone is there called God, namely, the Father, from whom Christ himself directs us to seek the communication of the Spirit,

Luke xi. 13. If the Spirit were ever to be invoked personally, it would be then, especially, when we pray for him; yet we are commanded not to ask him of himself, but only of the Father. Why do we not call upon the Spirit himself, if he be God, to give himself to us? He who is sought from the Father, and given by him, not by himself, can neither be God, nor an object of invocation. The same form of benediction occurs Gen. xlviii. 15, 16, "The God before whom my fathers did walk, ... the angel which redeemed me from all evil, bless the lads"; and Rev. i. 4, "Grace be unto you and peace from him which is . . . . . and from the seven spirits." It is clear that in this passage the seven spirits, of whom more will be said hereafter, are not meant to be invoked. Besides that in this benediction the order or dignity of the things signified should be considered, rather than that of the persons; for it is by the Son that we come to the Father, from whom finally the Holy Spirit is sent. So 1 Cor. xii. 4–6, "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." Here the three are again mentioned in an inverse order; but it is one God which worketh all in all, even in the Son and the Spirit, as we are taught throughout the whole of Scripture.

Hence it appears that what is said Matt. xii. 31, 32, has no reference to the personality of the Holy Spirit. For if to sin against the Holy Spirit were worse than to sin against the Father and Son, and if that alone were an unpardonable sin, the Spirit truly would be greater

than the Father and the Son. The words must therefore apply to that illumination, which, as it is highest in degree, so it is last in order of time, whereby the Father enlightens us through the Spirit, and which if any one resist, no method of salvation remains open to him. I am inclined to believe, however, that it is the Father himself who is here called the Holy Spirit, by whose "Spirit," ver. 28, or "finger," Luke xi. 20, Christ professed to cast out devils; when therefore the Pharisees accused him falsely of acting in concert with Beelzebub, they are declared to sin unpardonably, because they said of him who had the Spirit of his Father, "He hath an unlcean spirit," Mark iii. 30. Besides, it was to the Pharisees that he spoke thus, who acknowledged no other Spirit than the Father himself. If this be the true interpretation of the passage, which will not be doubted by any one who examines the whole context from ver. 24 to ver. 32, that dreaded sin against the Holy Spirit will be in reality a sin against the Father, who is the Spirit of holiness; of which he would be guilty, who should affirm that the Spirit of the Father which was working in Christ was the prince of the devils, or an unclean spirit; — as Mark clearly shows in the passage quoted above.

But the Spirit bestows grace and blessing upon the churches in conjunction with the Father and the Son; Rev. i. 4, 5, "Grace be unto you and peace from him which is, ... and from the seven spirits which are before his throne, and from Jesus Christ." It is clear, however, that the Holy Spirit is not here meant to be implied; the number of the spirits is inconsistent with such a supposition, as well as the place which they are said to

occupy, standing like angels before the throne. See also iv. 5, and v. 6, where the same spirits are called "seven lamps of fire burning before the throne," and the "seven horns" and "seven eyes" of the Lamb. Those who reduce these spirits to one Holy Spirit, and consider them as synonymous with his sevenfold grace, (an opinion which is deservedly refuted by Beza,) ought to beware, lest, by attributing to mere virtues the properties of persons, they furnish arguments to those commentators who interpret the Holy Spirit as nothing more than the virtue and power of the Father. This may suffice to convince us, that in this kind of threefold enumerations the sacred writers have no view whatever to the doctrine of three divine persons, or to the equality or order of those persons; — not even in that verse which has been mentioned above, and on which commentators in general lay so much stress, 1 John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," where there is in reality nothing which implies either divinity or unity of essence. As to divinity, God is not the only one who is said to bear record in heaven; 1 Tim. v. 21, "I charge thee before God, and the Lord Jesus Christ, and the elect angels," — where it might have been expected that the Holy Spirit would have been named in the third place, if such ternary forms of expression really contained the meaning which is commonly ascribed to them. What kind of unity is intended is sufficiently plain from the next verse, in which "the spirit, the water, and the blood" are mentioned, which "are to bear record to one," or "to that one thing." Beza himself, who is

generally a staunch defender of the Trinity, understands the phrase "unum sunt" to mean "agree in one." What it is that they testify appears in the fifth and sixth verses, — namely, that "he that overcometh the world is he that believeth that Jesus is the Son of God, even Jesus Christ," that is, "the anointed"; therefore he is not one with, nor equal to, him that anointed him. Thus the very record that they bear is inconsistent with the essential unity of the witnesses, which is attempted to be deduced from the passage. For the Word is both the Son and Christ, that is, as has been said, "the anointed"; and as he is the image, as it were, by which we see God, so is he the word by which we hear him. But if such be his nature, he cannot be essentially one with God, whom no one can see or hear. The same has been already proved by other arguments, with regard to the Spirit; it follows, therefore, that these three are not one in essence. I say nothing of the suspicion of spuriousness attached to the passage, which is a matter of criticism rather than of doctrine. Further, I would ask whether there is one Spirit that bears record in heaven, and another which bears record in earth, or whether both are the same Spirit. If the same, it is extraordinary that we nowhere else read of his bearing witness in heaven, although his witness has been always most conspicuously manifested in earth, that is, in our hearts. Christ certainly brings forward himself and his Father as the only witnesses of himself, John viii. 16, 19. Why, then, in addition to two other perfectly competent witnesses, should the Spirit twice bear witness to the same thing? On the other hand, if it be another Spirit, we have here

a new and unheard-of doctrine. There are, besides, other circumstances, which in the opinion of many render the passage suspicious; and yet it is on the authority of this text, almost exclusively, that the whole doctrine of the Trinity has been hastily adopted.

Lest however we should be altogether ignorant who or what the Holy Spirit is, although Scripture nowhere teaches us in express terms, it may be collected from the passages quoted above, that the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural necessity, but by the free will of the agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him. It will be objected, that thus the Holy Spirit is not sufficiently distinguished from the Son. I reply, that the Scriptural expressions themselves, "to come forth," "to go out from the Father," "to proceed from the Father," which mean the same in the Greek, do not distinguish the Son from the Holy Spirit, inasmuch as these terms are used indiscriminately with reference to both persons, and signify their mission, not their nature. There is, however, sufficient reason for placing the name as well as the nature of the Son above that of the Holy Spirit in the discussion of topics relative to the Deity; inasmuch as the brightness of the glory of God, and the express image of his person, are said to have been impressed on the one, and not on the other.

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INTRODUCTORY NOTICE.

The author of the following pages (which consist of extracts from his works), Joseph Blanco White, was born at Seville, in Spain, in the year 1775. His family were originally Irish Roman Catholics. His grandfather removed to Spain to escape the oppression of the penal laws, became connected with a large mercantile establishment in that place, and received a patent of nobility from the king of Spain. Disliking mercantile pursuits, and being fond of literature, Blanco White was early devoted to the Church, and his education was directed accordingly. Some religious doubts early arose in his mind, and he at one time thought of abandoning the profession; but having a religious disposition, he was easily persuaded to resume his first purpose, and become a priest of the Romish Church. In his Journal, and in "Doblado's Letters," he describes the impression made on his feelings by the "Spiritual Exercises" of Ignatius Loyola, which consist of ten days passed in a convent, and wholly devoted to acts of religion. After he became a priest, his religious doubts returned, and by degrees he lost all faith in Christianity and in God, — for he says that in

Spain, as soon as one ceases to believe in the Church, he does not stop till he becomes an atheist. The Roman Catholic religion supports every thing on the authority of the Church. Take away that, and all built upon it immediately falls. He would now have left his profession, but, by the laws of Spain, no priest could renounce his profession without exposing himself to the penalty of death as a heretic. Blanco White found that great numbers of his acquaintances among the Spanish clergy were as infidel as himself, and yet continued performing their priestly duties. But his more truthful mind could not endure this hypocrisy; and he took the opportunity of the wars of Napoleon in Spain, to leave the country and go to England. By so doing he gave up an independent support from the emoluments of a cathedral office, gave up the fairest prospects of advancement, gave up his friends, and threw himself, a stranger, without means, into a foreign land. He went out, "not knowing whither he went." He only knew that he could thus escape the misery of being a false priest, going through the offices of religion when his heart was not in them.

Blanco White landed in England in 1810, when thirty-five years of age. He found employment and support for some years by editing a Spanish newspaper, by becoming tutor of Lord Holland's children, and by writing articles for the magazines and for the Encyclopædia. Always interested in religious questions, he examined the evidences of natural and revealed religion anew, and so returned to Christianity, and became a clergyman of the English Church. He published several works in English, the first of which was that delightful volume, "Dobla-

do's Letters on Spain." Afterwards he engaged ardently in the Catholic controversy, and his thorough acquaintance with the system of Romanism made him a terrible assailant. He published an answer to Thomas Moore's "Travels of an Irish Gentleman in search of a Religion," * "The Poor Man's Preservative against Popery," "Evidence against Catholicism," and "Letter to Charles Butler." These works procured him many friends, and much reputation. He received a degree of Master of Arts from the University at Oxford, became a member of Oriel College, grew intimate with Coleridge, Southey, Archbishop Whately, Newman and Pusey (who were then almost Rationalists), Neander, and many others. In 1832 he went to Dublin to reside in Archbishop Whately's family, and he now seemed, after the anxieties of a troubled life, to have found a comfortable home in the midst of kind friends and admirers.

But truth demanded of him a new sacrifice. In his examinations of Christianity he had frequently been led to distrust the doctrines usually considered as orthodox, especially that of the Trinity. He had, however, concluded, that there was as much evidence for the Deity of Christ in the New Testament as against it, and that therefore, as an honest man, he might remain in the Church of England. But a correspondence with the Rev. George Armstrong, who, having been an Episcopal minister like himself, had become a Unitarian, opened his

* Of Moore's book, a writer in the Christian Examiner remarked, that it was indeed the travels of an *Irish* gentleman, for in looking for his religion he had looked everywhere but in the Bible.

eyes to the weakness of the arguments in support of the Trinity and Atonement. This was in 1834. In 1835, he felt it his duty to announce publicly this change of opinion, and leave the house of the kind Bishop Whately, lest by remaining he should expose him to censure from the bigots of the Church. He thus a second time gave up ease, quiet, a happy home, the esteem and friendship of troops of friends, and exposed himself at the age of sixty, and in ill health, to the chance of making for himself a new position. He went to Liverpool, and there remained till he died, May 20th, 1841.

During these last six years of his life, his mind continued active, and made much progress. His investigations, indeed, led him to the borders of extreme Rationalism, and threatened to separate him from his new Unitarian friends, and make a third renunciation necessary in the service of truth. This last trial, however, was spared him. Although many of his Unitarian friends dissented from his conclusions (or I should say from the tendency of his speculations), their esteem for his mind and character, and their confidence in his piety and nobleness, remained unimpaired, and he enjoyed their society and friendship to the close of his life.

The amount of his Rationalistic aberration has, I think, been exaggerated. On all matters of mere opinion, he seems to have been unsettled ; but if he did not dogmatically believe, neither did he dogmatically deny. We think the writer in the Christian Examiner mistaken (September, 1845) in saying that Blanco White, as he reached the close of life, quitted his last hold of positive Christianity, by giving up his belief in a future personal existence. He

quotes in support of this view White's words in 1840, which seem to intimate this. But his letter to Professor Norton, in December of the same year, shows that he did not mean to deny a personal immortality, for he says, "I am far from denying the existence of individual men after death"; but that he relied rather on the inward consciousness of a divine presence in his heart, than upon any outward testimony to philosophical doctrines. In another letter (December 16th, 1840), when expecting to die in a few hours, he says that this expectation did not disturb his certain conviction that our happiness in the future life does not depend upon the acknowledgment of propositions. If he expected happiness in the future life, he certainly expected to continue to exist, as a conscious being.

The structure of his mind was such as to keep him in an undecided state about questions which most men readily settle. He had that mental indecision for which Lamb offers so pleasant an apology in his well known letter to Southey: — "There are some who tremblingly reach out hands to the guidance of Faith, — others who stoutly venture into the dark (their Human Confidence their leader), and investing themselves beforehand with cherubic wings, as they fancy, find their new robes as familiar as the coat they left off yesterday. There are some whose hope totters upon crutches, — others who stalk into futurity on stilts. One man shall love his friends and his friend's faces, and, under the uncertainty of conversing with them again, would be almost content to take up his portion with those whom he loves in this good world which he knows. Another, embracing a more exalted vision, — so that he

might receive indefinite additaments of power, knowledge, beauty, glory, &c., — is ready to forego the recognition of humbler individualities of earth, and the old familiar faces. The shapings of our heavens are the modifications of our constitutions, and Mr. Greatheart, or Mr. Feeblemind, is born in every one of us."

But whatever might be his waverings as regards positive Christianity, or his negations of supernaturalism, Blanco White never lost that practical piety, that living devotion, that profound trust in God, which is the sum and substance of all true religion. As he drew nearer to death, he seemed also to draw nearer to God. Some of his words during his last mortal sickness are these : —

"I have contributed my mite to the liberty of mankind. It is cast into God's treasury. I stand upon a rock. I have no doubts. I came from God and I go to him."

"I am going, my dear friend, I am leaving you very fast. I have not formed such definite views of the nature of the future life as many have, but I trust Him who has taken care of me thus far. I should trust a friend, and shall I not trust *Him ?*"

In a moment of intense pain : —

"O my God ! O my God ! But I know thou dost not overlook any of thy creatures. Thou dost not overlook me. Have mercy on me, O God ! Have mercy on me ! I cry to thee, knowing that I cannot alter any of thy ways. I cannot if I would, and I *would not* if I could. If a word could remove these sufferings, I would not utter it."

"I see the links in the chain of Providence which have brought me to where I am. I never doubted of

Providence, but I see it in my own case more than in a treatise."

One of his last sentences shows the marvellous union in his mind of the most profound and mystic piety with the sharp critical intellect, — his assent to the deep meaning which led the Church to call Christ God, and his dissent from the logical statement : —

"When the hour shall come, let it be said once for all, my soul will be concentrated in the feeling, 'My God, into thy hands I commend my spirit.' God to me is Jesus, and Jesus is God, — of course, not in the sense of divines."

He died, May 24th, 1840, in the 66th year of his age.

The great intellectual conclusion to which White came was that which he fully expounded in his work on Heresy and Orthodoxy, — a book written before he became a Unitarian. It was this, — that no doctrinal belief can be essential to salvation ; that salvation does not depend upon opinion ; that saving faith is not the belief of any doctrines ; that religion is not theology, but inward life. He considered that all his sufferings and struggles would be compensated, if by means of them he should be enabled to lead any minds to understand and reject this fundamental error of all Orthodoxy.

Blanco White formed many friendships which adhered to the last. Among these friends may be mentioned Dr. Channing, Neander of Berlin, Professor Norton of Cambridge, Lord Holland, and Bishop Whately. Whately dedicated to him the first edition of his work on "The

Errors of Romanism." Neander dedicated to him a volume of his Ecclesiastical History, with these words in Latin : — "Accept, best and dearest of men, this little gift, with those sentiments which impel me to offer it, as a pledge and seal of that intimate communion which the Spirit of God has formed between our souls." In 1836, after hearing of his avowal of Unitarianism, Neander sent him a pamphlet, by the hands of Dr. Sprague of Albany, directed in these words : — "To his dear friend, Rev. Blanco White, a token of his undisturbed friendship, love, and spiritual communion. — A. Neander." And since White's death, Neander has written a pamphlet concerning him, in which he calls him "the man who combined in himself all the principal religious tendencies of our age." And this is unquestionably true. We find united in this remarkable man the critical tendency of the present age, its pietistic or spiritual tendency, its interest in philanthropic and humane reforms, and in addition to all the rest, the Church tendency. Because he united in himself so much, and because of his relation to the Unitarian body, we have thought it well to give this notice of his life, and these extracts, as a faint outline of his character and career.

J. F. C.

EXTRACTS.

I. His Passage from Romanism to Infidelity, and his Return to Christianity according to the Church of England.

"The process of the moral and intellectual change which took place in me is not difficult to describe. The love of Christian virtue had been carefully, though very injudiciously, cultivated in me, during my youth. When the false grounds of Church authority on which my Christianity had been raised gave way, and I found myself in hopeless captivity to that powerful priesthood, which constitutes the real Church of Rome, my internal despair knew no bounds. In such a state of mind, it was a moral impossibility to sit down calmly and deliberately to sift out a Protestant system of Christianity. I am, therefore, convinced, that my unbelief was unavoidable. As it did not proceed from viciousness or perverseness, the removal of the irritating causes was enough to open my heart to the moral attractions of the gospel. When I made an open profession of atheism, it was (I bring the Almighty whom I offended to witness) neither with any

evil view, nor produced by a mere malignity of heart. Catholicism had worked me into that madness."

"My return to Christianity arose chiefly from my examining it, not as a collection of dogmatic propositions, but in its spirit and tendencies; from my studying it in the character of its Founder, and his immediate followers. In the mean time, my mind, relapsing into its theological habits of many years, gave what might be called a *provisional* assent to the doctrines on which the generality of divines were agreed."

II. His Doubts concerning the Trinity, Atonement, &c., commencing in 1818.

"Feb. 8th, 1818. — . . . . . I hope there is no lurking self-confidence in my heart. My doubts on many theological questions, which are considered as of the first importance in religion, seem to increase every day. May God have mercy on me, and defend me from a spirit of unbelief! I do not, however, feel in the least inclined to doubt the gospel. I think my heart is sincerely attached to my blessed Saviour. But I imagine there are more doctrines of men, and more errors, blended with his doctrines, than I would allow myself decidedly to suspect. — What am I to do? Am I to shut my eyes, and abstain from further inquiry? This would be unworthy of a man and a Christian. I must, however, pray fervently, and judge cautiously."

"Sunday, March 8th, 1818. — I have prayed with all the earnestness and sincerity in my power, that God would

not allow me to fall into any error concerning my Lord and Saviour Jesus Christ. My mind has been for some time full of doubts concerning the doctrine of the Trinity, and I felt very much inclined to Arianism. I thank God, however, that I have not allowed myself to form any decided opinion against that of the Church to which, through his especial providence, I belong. But I will not bewilder my mind in the mazes of controversy."

"I fervently renew my last prayer [it is a most ardent prayer addressed to Christ]. I am again in considerable doubts about many points of divinity. I adhere to the practice, never to close with any opinion against those which the Church of England holds, without evidence of that kind which makes me reject Transubstantiation. It has lately occurred to me, that such is the obscurity of most of the subjects controverted among Christians, — the proofs adduced on both sides so equally strong, or so equally insufficient, — that it would be best (if possible) to hold no opinion at all upon them."

"My doubts on the Trinity and Atonement, though exceedingly distressing, were a stimulus to indefatigable study. Upon looking over my Student's Journal for 1818, I was gratified to see the regular account of the time which I employed every day at my books. Though extremely ill, I still continued the study of Hebrew. I studied the Greek Testament regularly every day ; and I may state here, once for all, that I have continued this practice without any important interruption. In the study of the Scriptures, I availed myself of the assistance of the best commentators. As my mind was particularly engaged in the Trinitarian question, I read a great deal on

both sides ; but certainly more on the Orthodox than the opposite. In the mean time I did not neglect my classical studies. There is a regular reading of some Greek classic recorded every day. I went through Horsley's Sermons, Tracts, and Controversy with Priestley, whose defence I also read. Jones on the Trinity was the last work on that side which seemed for a time to restore me to Orthodoxy. April the 26th, I mentioned in the Student's Journal my having finished it, and added these words :—'It is an admirable little work.' Under this note there is a line dated December 21st of the same year ; it is in these words : — 'Lord, what is man !' On turning to the record of the 21st of December, I find that it was the day when, with the greatest reluctance on the part of my WILL, and in great distress, I found the convictions of my understanding so decided in favor of Unitarianism, that I resolved not to resist them. Conscious of the weakness which had frequently led me back to the Orthodox side, merely by the power of habit, and the influence of those whom I loved, and from whom I feared to be divided, I wrote the words above mentioned."

"But my mind has been constantly disturbed with doubts on the *Divinity of our Saviour*, and the degree of *Inspiration* under which the Scriptures were written. Whether I have directed my mind, in the examination of the first of these difficult subjects (for the second I have not yet been able to enter into), with the modesty, humility, and soberness which alone can either insure success in finding the truth, or take away all responsibility and guilt, in case of error, God alone is the judge, and I humbly commit myself to his mercy. I have not yielded with-

out considerable resistance to the strong and irresistible conviction of my mind, on the insufficiency of the arguments on which the Athanasians ground their persuasion. I cannot find better authority in the Scriptures for asserting that Jesus Christ is *the God* who created the world, the God of Abraham, Isaac, and Jacob, than for defending *Transubstantiation*. Nay, there is not a passage so strong in favor of the Divinity of Christ, as that *literal* declaration on which the Romanists ground their peculiar tenet. *This is my body: this is my blood.* Now, if the testimony of our senses is a sufficient reason to justify our giving a metaphorical sense to those expressions, the palpable contradictions which follow from the Athanasian system should, I think, lead us to a similar mode of interpretation respecting the passages which are brought forward as the strongest foundation of that doctrine. What I see to be *bread* cannot be the *body of Christ.* In the same manner, He who declares himself to be a *man* cannot be *God.* The school language, under which the Athanasians wish to avoid this plain inference, is not better than the Aristotelian distinction of *substance* and *substantial forms*, by which the Romanists evade the arguments against *Transubstantiation.* A *man* is an *intelligent agent;* a *person* conveys the idea of an intelligent agent, or that word has no meaning at all. If, therefore, Christ is *a man*, he cannot be one *in person* with another intelligent agent, either limited or infinite. No more can three *persons* in the Trinity, that is, three *intelligent agents*, be *one* intelligent agent, i. e. one God. According to the Athanasians, there is a *Man* who is not a *Person;* but though he possesses an active intelligent principle, namely,

his human soul, yet this intelligent principle, and another intelligent agent, who is one of the three in God, form only *one* intelligent principle or person, and these two agents, blended into one, together with the two other agents which they (the Athanasians) conceive in the Godhead, make not *four* agents or *persons ;* they make only *three*, while the *three* make, in their turn, only *one agent* or principle which they will not call person, but *essence*. Am I to believe all this, and yet deny that what appears to me *bread* and *wine* may be *flesh* and *blood* ? — Perhaps the patrons of the Athanasian system will dispute the accuracy of my definition of Personality. But let us appeal to common sense instead of using words to which no definite meaning has ever been applied by divines. When Christ prays to *God*, I may say, *He* prays to God. *He* prays to *Him*. But now, according to the Athanasian system of the two intelligent beings expressed by the pronoun, the first is one of the *three intelligent agents* who together make up the *second* or *Him* to whom the prayer is addressed. If this has any meaning in human language, let it be proposed as one of the essentials of Christianity ; but if it amounts to a contradiction in terms, no less than when I say one and one and one are three, and one and one and one are one, let us at least be silent upon the subject."

"But I feel tired and bewildered. — I did not intend to write controversy. I wished only to collect my ideas concerning my own circumstances, which I perceive to be very awkward and difficult. It is very probable that my change upon this point will be looked upon by some of my best friends as a very dangerous falling off from the

faith. But what can I do, when, after a long struggle, I find that my understanding will not submit to my earnest desire of acquiescing in the reception of these doctrines? The very suspicion of error, mixed with religion, produces a baneful effect on my mind. It casts a cloud upon the whole system, and deprives my faith of its vital influence. I give my most humble and hearty thanks to God, that during this struggle I have not lost sight of my Saviour, and though doubts innumerable have crowded upon my mind, so as to deprive me of all sensible comfort from religious acts (practices), I have steadfastly adhered to my Christian profession But notwithstanding my firm persuasion that Christ (Jesus) is the Messiah, the Saviour of the world, I cannot but very strongly suspect that there are still some more errors intimately blended with Christianity. Fortunately the practical doctrines of the New Testament are undoubtedly pure, as they proceeded from our Saviour. May God's grace support me in that faith which produces obedience to his will, as revealed through his blessed Son ! May he enlighten my mind, that I may not fall into error, through pride or any other sinful motive ! I hope my love of God, and of my Saviour, through whom I know him, are not on the decline. Since I have yielded assent to the dictates of my understanding against the Athanasian doctrines, I feel relieved. I think I can see the Christian religion in a clearer and more advantageous light. May God, of his mercy, forgive me if I am in error ! I really am not conscious of any improper bias upon my mind. On the contrary, my situation is very difficult and perplexing. I have subscribed the Thirty-nine Articles.

My best friends would be grieved to know my change. I cannot think of ever taking preferment in the Church, even if my health were to improve. I must avoid giving offence, by speaking freely on the state of my mind, — at least, I think that such is my duty, though I have not yet fully examined that very complicated point. But, supposing the general obligation of giving whatever weight every individual possesses to what he conceives to be the truth, I am placed in such circumstances, that another public change of denomination would, as far as I am concerned, bring nothing but obloquy and ridicule upon religion, on the part of her enemies ; while, amongst her friends, the greatest part would consider me as an apostate from the gospel ; and those with whom I agree in opinion would look upon me as, at best, a man without steadiness and judgment, carried away with every breath of doctrine.

" I humbly pray to God that he may have mercy upon me ; that he may direct my mind, and that his grace may lead me through the difficulties in which I find myself involved. May he do it for the sake of his Son, my Saviour. Amen."

III. His Creed in 1818, — after virtually rejecting Orthodoxy.

" My mind is so greatly unhinged, owing to the weak state of my nerves, and the many doubts upon religious subjects which every moment crowd upon it, that, after trying to pray to my Almighty Father, I wish to attempt

collecting my thoughts, in order to ascertain the extent of my belief, and the points on which it is unshaken.

"I firmly believe in one God, the Creator of the universe, the Father of all mankind.

"I believe that, as his wisdom and power are visibly employed in the direction of the material world, so his providence governs the intellectual and moral part of the creation.

"I believe that he has, at different times, made extraordinary communications concerning his own nature, his will, and the future destinies of man. By the word *extraordinary*, I mean communications independent of the common progress of the human understanding. But I do not know in what manner such communications were made.

"I believe that the Old and the New Testament contain the substance of these extraordinary communications; but I must confess that I *cannot* persuade myself that there is nothing in the Bible but what God has been pleased to reveal to mankind. I suspect that, together with *revealed truths*, there is in it a considerable portion of human error. But at the same time, I believe, because I see it to be a clear and positive fact, that the mixture of error which I suspect in the Bible has never deprived the Divine truths contained in it of a most salutary influence on the moral improvement of mankind. To comprise all in a few words: I believe that the Bible is the clearest and best rule of morality, the supreme code of virtue, and the chief treasure of Divine knowledge. This is all I can, at present, believe concerning *inspiration*.

"I believe that *Jesus of Nazareth* is the Son of God, in the sense in which he claimed that title. As I believe that he was a man *in all things, sin excepted*, like ourselves, I cannot persuade myself that he could be GOD, properly so called. I have tried to modify the doctrine of the Divinity of Christ by means of all the verbal distinctions which have been employed by the Orthodox divines, to this purpose; but I cannot say that Christ is *God* and *man*, without a consciousness of a contradiction in terms. Man cannot be God, and God cannot be man; and, therefore, to predicate these two things of *one* subject involves a contradiction. The only sense in which Jesus can be called *God*, he himself has clearly explained. (John x.) 'The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them,' — (not asserting his Divinity as the occasion required), — 'Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?' This passage has always had a great effect upon my mind. Christ clearly claims the appellation of *Son of God*, as a title of honor expressing the peculiar favor with which God had distinguished him, above all created intellectual beings. If I am in error, may he pardon me, whose words taken in their natural sense I make the ground of my disbelief in the Athanasian doctrine.

"I believe that Jesus Christ is my Lord and Saviour. My Lord, because he has been made the Head of the

Church by God his Father ; my Saviour, because through his means I am a Christian, and, having enjoyed the moral advantages attached to that profession, I have been called to repentance, and to the blessed hope that God, in his great mercy, having pardoned my sins, will through that same mercy, eminently displayed in Christ, make me happy through all eternity.

"From my own feelings, from my notions of the nature of God, and my intimate consciousness of my absolute dependence on him, I firmly believe that every good thought, every virtuous action, arises from his Divine influence. I feel that I have only one independent power, — that of turning away from him, and using for evil purposes the faculties he has given me.

"I repeat that I hope for salvation through Christ, and not by my own deserts. But whether he has made an *atonement* for my sins (in the sense that some divines give to that word), or whether he has opened the gates of heaven to all believers by submitting to the death he endured, because his doctrine could not have had its full effect without the confirmation given to it by his resurrection, — I cannot clearly make out from the Scriptures. The first opinion seems to imply a doctrine injurious to the merciful Father of mankind. But whatever may be the truth on this point, I humbly accept the proffered boon, without thinking it necessary to ascertain the manner in which the goodness of God has prepared it.

"I most solemnly declare myself a subject of the kingdom which God has given to Christ. Consequently I am bound to obey the moral precepts contained in his gospel, in the spirit which his blessed life and actions display.

"I declare before God, whom I call to witness, with great awe, that I am not conscious of refusing my belief to any of the doctrines called Orthodox from any vanity or self-conceit; that I have, for a long time, struggled against my judgment in order to continue in the profession of them with sincerity; and, finally, I declare, that I do not make my own reason paramount to the revealed word of God, but that I use it, as my mind's eye, to distinguish that word from the inventions of men.

"My firm belief in the resurrection of Jesus is one of the principal grounds of my faith. I therefore may confidently say, 'I believe that he rose again from the dead, he ascended into heaven and sitteth at the right hand of God the Father; from thence he shall come again to judge the quick and the dead.' But I cannot proceed any further; at least in the prevalent sense given to the words immediately following.

"These are the leading articles of my faith. The view of them in writing has afforded me considerable comfort, by removing the anxiety of mind with which I looked upon my doubts, as they rose in a confused mass.

"My fear of being in error is certainly great. As I am not, however, conscious of any thing that can make any error on these matters a wilful one, I humbly throw myself upon God's mercy."

IV. His Reasons for not avowing this Change at the Time.

"The state of my mind in regard to religion continued the same. I could not give my assent to the doctrines

of the Church respecting the Trinity and Atonement, but I thought that I might, without blame, avoid an open separation. This determination was grounded both on my earnest desire to improve the religious principle by the means which the Church employs, and by the total impossibility which I then found of professing any other creed in more perfect conformity than that which I had with the English Church. My journals, up to 1824, when I received the last and most powerful impulse towards Orthodoxy, bear ample testimony to my religious desires, as well as practice. Sundays (though never observed by me in the Sabbatarian spirit) were particularly, not exclusively, apportioned to the study of the Scriptures, and to the reading of religious books. I was a regular attendant at the Lord's Supper; and I may say, without exaggeration, that I lived in a state of uninterrupted consciousness of my dependence on God, and my desire of serving him. Such a state, I am impelled to add with thankfulness, has been permanent to this day, (April 8th, 1836,) under every change and modification of doctrinal views. I trust in God that it will continue to my life's end."

V. Thoughts and Convictions from 1818 to 1835.

"If abstract argument could so bewilder me as to lead my understanding to deny a Creator, I should still kneel before Christ, as the true God of the moral world.

"I believe that this sentiment, which has seized my heart on reading Hazlitt's Character of Christ, is true, —though it sounds rash and strange."

"What is the gospel, — the *good tidings* of great joy to all people? Divest of theological language and scholastic notions the answer of all true Christians, — reduce it to *spiritual* practice, — and you will be surprised at the sublime simplicity of the Christian doctrine.

"The answer is this, — that men's sins are not to be pardoned on account of any religious expiations, or difficult and painful acts; but simply by God's mercy, as soon as the sinner is converted, — i. e. repents what he has done, and is determined to follow Christ as his teacher, as his *moral* king, as his saviour from *moral* evils, or spiritual fears, — resting his belief of all this, and his hopes for ever, on Christ himself, — because, from what he knows of him, the sinner is convinced Christ may be trusted; because he who died for mankind would not deceive us; because he that rose again by the special power of God could not himself be deceived. This is certainly a *gospel*, — 'good tidings' to mankind. But it is against the spirit of such a gospel to demand from the followers of Christ a statement of the *causes* (the *rationale*) why the death of Christ saves those who repent their sins, and obey him. The Scriptures do not explain this, nor could human language convey such an information."

"Let metaphysics alone. Study the *manifestation* of God *to us* in Christ; the man who is one with God, *striving*, *struggling* against evil; the living image of God, for a time, seemingly overcome by evil, — then rising triumphant, — then disappearing from the scene of his struggle, and allowing his enemy to sow *tares*, &c., but not permitting him totally to regain the ground obtained by the Divine victory. No: the light of the gospel may

be obscured ; not extinguished. God manifest in the flesh will come again in glory, — i. e. there will be a final triumph of good against evil in regard to the sons of men. All this is intelligible, — all this agrees with the appearances of nature. The Creator himself struggles ; 'My Father *worketh* hitherto.' The Redeemer struggles ; 'and I work.' Do you mean, says the divine, to limit the power of God ? I mean no such thing. I only follow his *revelations*, — the natural and the supernatural, — as far as they lead me, — and then stop, without attempting to draw conclusions as to the nature of God.

"My God — the God whom I know through Christ and *in* Christ — is a *struggling* God, — a God who wisely and powerfully, but not despotically, contends with evil. And how I do delight in the feeling that I may be — nay, that I *am called to be* — a fellow-laborer with God ! O that I may make this feeling the very soul of my existence ! That I may rise every day to help my God, my Saviour, in the extension of good, of virtue, of happiness."

"I have been considering how little theological doctrine most of Paul's Epistles contain. I am more and more convinced that the teaching of the apostles (especially Paul's) consisted more in negative than in positive doctrines, — more in declaring what is not, than what *is*, true religion. What true religion is they announced in very few words. They taught men that the spiritual safety (salvation) of men depends on the practice of virtue, as explained by Christ, supported by trust in God's mercy, through Christ. But Paul's chief employment consisted in dissuading men from the practice of other means of sanctification."

"Redesdale, June 14th, 1834. — Seldom are truly

Christian views proposed to the few who can or will perceive their superiority over the strange medley of false philosophy and superstition which makes up the Catechistical, Liturgical, and Articular Christianity of the great mass of professors of the gospel, without even the most liberal and enlightened exclaiming, — O, but would you unsettle people's minds, and expose them to become infidels! Now to whom did Christ declare the most pure and elevated principle of religion which was ever expressed in human language? To a poor Samaritan woman. 'Woman, believe me, that neither in this mountain, nor yet in Jerusalem,' &c. He was not afraid of removing at once all externals from the notion of Divine worship. But our wise men of the Church know better."

"Redesdale, Oct. 8, 1834. — I cannot omit, what I think a duty, — entering here a most important testimony of my experience. Never before, during the course of my life, have I felt any thing approaching to the heartfelt conviction which I now have, especially at certain times, that the spirit of Christ is 'poured abroad in my heart.' Never was I more certain of the fact, that I am nothing without the assistance of that Divine Spirit, — that *moral influence* (of its physiology I know nothing) which Christ has promised to those who give themselves up to him by TRUST (faith). Never did I value so much the comfort which may be derived from those passages of Scripture, to which that Spirit bears witness in my spirit, that they are his own. And when does all this happen? When after a long and painful struggle with the formidable difficulties of the theological theory of Inspiration, I have totally rejected that theory. It is the work of the Spirit of God, that that theory has not made me a more settled unbeliever

than I was in my younger days. O that I could convey to the Christian world the truth of Christianity as it is now impressed upon my mind! But I am nothing, — I wish to be nothing but what God's providence has intended me for. May that good providence lead me, during this latter portion of my life, so that I may not seek myself, but the glory of God, and the good of my fellow-Christians, — nay, of all mankind, — if not in action, in patience and prayer. Amen."

From a letter to Rev. George Armstrong, dated December 21st, 1824 : —

"No man can be more thoroughly convinced than I am of the perfect unity of God, as well as of the absurdity of maintaining that unity, together with the assertion that the Deity consists of three distinct minds ; for the notion of person essentially implies an acting mental principle. Having spent, or rather MIS-spent, a great part of my early life in the study of that original system of theology from which the Protestants have borrowed the established doctrine of the Trinity, I know (perhaps better than most of those who in this country profess to teach that doctrine) all the logical quibbles by means of which the clearest dictates of reason are obscured and evaded. But God forbid I should use such means of troubling or bewildering others, or myself. You may, and probably will, ask why I have not spoken more openly in my printed works. I ask indeed myself that question every hour ; and I cannot say that I can give a satisfactory answer. All I know is, that my conscience, though not quite at rest, does not yet reproach me. The problem, as a practical one, as one in which every circumstance peculiar to my case is to be considered, is attended with

great difficulty and obscurity. I believe that no worldly fear or interest perplexes me. My fear is that of doing mischief by the very attempt to do service to the cause of Christianity. My convictions in regard to the *positive* side of the theological question are not clear or decided enough to urge me to an open declaration, which, besides the pain it would give to the few who still love me, and supply the place of those friends from whom I separated myself in youth, would stamp me as an ill-disguised infidel, and afford a triumph to the supporters of Popery. If a second sacrifice is still demanded by truth, my heart (I trust in God) will not shrink from it. I shall tear myself from those whose affection has struck roots in my heart. I shall tear myself from them, and drop into my grave. But, as I do not close my eyes, or turn away from conviction, I consider myself bound to wait till that conviction becomes imperative. What I have already published, and the conduct I observe, prevent the supposition of my countenancing the errors which my judgment rejects. I must pray and wait for more light."

"Palace, Dublin, December 22d, 1834. — I yesterday wrote a letter, declaring that my views in regard to the Scripture doctrine respecting our Saviour have gradually become Unitarian. The struggles which my mind has, for many years, gone through upon this point are indescribable. The final resolution as to a public declaration before my death, if after due consideration I should find the duty of such a declaration imperative, will be the most severe sacrifice to which the present state of Christianity has doomed me. The expressive and affecting allegorical picture of Jonah under the withered gourd presents itself repeatedly to my mind. I threw myself into a sea

of troubles (not indeed to escape from a painful duty, but to perform that which I owed to truth and honesty), and I saw the Protestant gourd rapidly growing over me as a shelter. In vain have I tended it with incessant care: it has withered, and though I do not feel 'angry,' I do certainly feel dejected even unto death. I ask myself, 'Doest thou well to be *grieved* for the gourd?' Having found the unsubstantial nature of the showy gourd which the Protestant principle applied to rear up a Church Establishment, which grew up 'in a night' of imperfect knowledge and inherited prejudice, do I do well to be grieved because I must not enjoy its shelter,—though it still appears luxuriant and vigorous in the eyes of the world? Should I not consider it as a privilege, that I am enabled to see the worm at its root, and that, if my conviction of duty increases, I shall probably bear witness to the world what I have seen, that they may look for a more enduring and fructifying plant under which to rest? Certainly. I do not indeed shrink from the additional external evils which a public declaration would bring upon me. That, in leaving the Archbishop's house, I shall find myself reduced as to every means of comfort which an infirm old man requires, I well know. But remove from that evil the pain of tearing myself asunder from the hearts which, in this family, have every day approached closer and closer to mine, and the renewed pressure of poverty, the newly to be felt narrowness of my means, will hardly give me a moment's uneasiness."

"The horror entertained against the Unitarian arises from the notion that he degrades the Saviour. When such an impression is raised, no human friendship can be safe against its power: and were the impression true,

nothing could be said against it. I have indeed been under its power in regard to myself, — when my reason led me to the Unitarian view. In regard to others, that impression has had no unfavorable effect. Yet how perfectly groundless is the notion itself! It entirely arises from considering *Deity* as an attribute, or rather as an office or dignity. To degrade Christ from being God, to reduce him to a mere man, evidently implies that there can be more than one God, and that we will not allow some one to enjoy that dignity, together with the Father. How easily might this confusion of thought, and its melancholy consequences, be avoided by considering that, if Christ be God, he must be *that identical God* whom the Unitarian worships, and for whose incommunicable honor he is so jealous But if (as it must be confessed to be possible) the Trinitarian is mistaken as to the sense of Scripture, and Christ is not God, those who pay him Divine worship raise a man to God's throne. Which of the two is safer?"

"In case my wretched state of health should not allow me to leave the Archbishop's house before I die, — a removal which, owing to the more than brotherly kindness with which I am treated, will be more painful than death itself, yet a removal which in common delicacy and justice to him must precede my public separation from the Church of which he is one of the most conspicuous heads, — I hereby solemnly declare, that, after a very long consideration and study of the subject, I am convinced that the doctrine of the Trinity is not true; that, at all times, it must have been injurious to the spirit of Christianity, and led many well-disposed persons into a disbelief of Christ; that at the present stage of the

human progress, and much more at those stages which must follow it, such a doctrine must oblige every thinking person, who shall be persuaded that belief in it really made a condition of salvation by Christ, to renounce his religion as false."

VI. — From his Avowal of Unitarianism, Jan. 2d, 1835, (aged 60,) to the Close of his Life.

"Letter to Dr. Whately.

"Palace, Dublin, Jan. 2d, 1835.

"My dear Archbishop: — I should prove myself unworthy of the more than brotherly friendship which for many years, and especially since the time when I became your inmate, you have shown me, if I were to conceal from you my present circumstances. I am under an imperative conviction, that it is my duty to publish the fact that I am a decided Anti-Trinitarian. I conceive I owe this to the cause of Christianity, which, in my opinion, is injured by the established doctrine. I also think it my duty (a very painful one indeed) to declare myself against, not the endowment of a clergy, but *the endowment of doctrines or Articles.* The first, the most distressing, and most inevitable consequence of the declarations which I intend to make in a Preface to my Letters on Heresy and the Inquisition is my exclusion from the bosom of your family. To save you from every perplexity between your kindness and the demands of your situation in the Church, I intend to cross over to Liverpool, as soon as I receive an answer from my Spanish friend Zulueta, to whom I intend writing this day. The comparatively short distance of that place from Dublin, and the facility of a sea passage,

will enable me to have the comfort of considering my *best friends* as within reach; and, if at any time you should think it consistent with external propriety to invite me to Redesdale, I might without much difficulty have the happiness of revisiting that dear spot."

"Deeply afflicted as I am, I really feel grateful that I have been found worthy to suffer for the CAUSE of truth and mankind. I say for the *cause* of truth, not for the truth, which, in religious points, I do not pretend to know better than others. But there can be no question that the cause of religious truth can be forwarded only by the honest declaration of every man's convictions. If all Christians had expressed the results of their study of the Scriptures without fear, and free from every reserve and disguise, we should know what *impression* the Scriptures were *intended* to make on Christians in general. On the contrary, while both temporal and superstitious fears induce multitudes to repeat the impressions which the Scriptures made on the minds of some individuals in former times, — while teachers are trained under an inflexible system of Orthodoxy, — while they are engaged by solemn promises, which many consider as an oath, especially in the act of ordination, to see nothing in the Scriptures but what confirms that Orthodoxy, — and while shame, obloquy, in many cases attended with destitution for themselves and their families, await them, if they acknowledge to the world that, after a more deliberate consideration than that which they gave the point under the guidance of tutors and the inexperience of youth, they cannot find in the Scriptures the sense which the Church Articles fix, — while such a system is kept up by law,

the *cause* of religious truth must be injured. Even if the Articles contained the purest essence of the gospel, such an artificial support — a system of protection which would answer equally well in the case of the most erroneous doctrines — must cast a cloud of suspicion upon the tenets of the Church of England. I am indeed a foreigner, a man not brought up under the teaching of that Church, and these circumstances may, in the opinion of many, diminish or invalidate the weight of my testimony. Yet really Christian churches should not forget, that in Christ Jesus there is no distinction of race or nation. Sincerely, though inconsiderately, and under the influence of unsuspected Popish prejudices, favorable to the English Establishment, did I join myself to that Church. For more than twenty years have I struggled within myself against the growing objections which, in the course of uninterrupted theological studies, I found against her doctrines. But old and infirm as I am, and strongly tempted by the affection of those with whom I live in the closest habits of friendship not to break openly with a Church with which they are so identified as to have lost their choice of keeping an Unitarian as an inmate, — I feel it my bounden duty to show, by my sufferings, to the world, how injurious to the cause of religion, of Christian charity, and of humanity itself, that Church system must be, which makes such sacrifices to *the love of truth* unavoidable to me ; and imposes on them the duty of acting towards an unoffending friend — a friend whose promise of not attempting to proselyte they would certainly trust — with the reluctant severity which their intimate connection with the Church Establishment demands. For the sake of opening the eyes of people to the evils of this kind of

Orthodoxy, I trust in Heaven I should have fortitude enough to go to the gallows, or the stake."

"In regard to the development of my views against Orthodoxy, after I had submitted to the acute pain of an external separation, I believe I can make the internal process almost visible by an illustration which I think I have employed somewhere else. Like seeds kept from germination by a superincumbent mass of earth, the accumulated principles of denial which had so long lain deep in my mind could not but expand with a rapid growth. Even before I took the resolution of declaring myself a Unitarian, the serious meditation and study which produced my work on Heresy and Orthodoxy had delivered me from all fear of sin in drawing theological conclusions. The check, nevertheless, which I constantly felt from my public connection with the Church, and my daily intercourse with a high dignitary and his truly pious family, made that conviction of but small practical effect. I certainly did not dissemble; I showed myself as I was. In Christ, I worshipped the Deity; I conceived his humanity as an emblem of the only God. I generally read a prayer every morning to the family of the Archbishop. The collection of family prayers used in that family was written by the Archbishop himself. One, however, of them, I remember, was written by me, addressed to Jesus, and relating to his resurrection. It burst, as it were, out of my heart, as soon as I joined the family, during one of my strong aspirations after unity of faith with them.

"In this state of mind and heart I had persuaded myself that the New Testament afforded as much evidence for as against the Divinity of Jesus, and that, in such a

doubt, an honest man might remain in a Church professedly Trinitarian, without assenting to the theological quibbles connected with that doctrine. So strongly did I imagine that I could thus remove all *practical* difficulties, that, remembering the good offices which the Rev. George Armstrong had rendered me (though we were personally unknown to each other) when, during my residence at Oxford, a Dublin paper abused and calumniated me for several days together; and knowing that, soon after this friendly service, Mr. Armstrong had resigned his living, and declared himself a Unitarian, I conceived a desire of bringing him back to the Church. For this purpose I made inquiries as to his residence, and having discovered it, I wrote to him a letter, conceived in accordance with my view. To this letter I received a very powerful answer, in which my crude and unsifted notion of the equality of evidence on both sides of the question was utterly demolished. I could not dissemble my defeat; but still endeavoured to find some reason for not declaring myself a Unitarian. Another and another unanswerable refutation of my arguments, which I received in the course of a few weeks, made me perfectly aware of the self-deception by which I wished to spare myself the truly awful pain of the separation which honesty demanded from me. In my private meditations I had never given distinct utterance to, I had not embodied the state of, my own thoughts; every thing had been resolved into feeling; but the moment that a written discussion obliged me to express my ideas distinctly, I could not hesitate a moment as to my conduct. I instantly determined to tear myself from my friends. I knew well that great sufferings awaited me; but alas! they have exceeded my conception. You saw,

a few days ago, a few lines I had written in a book which I keep by me, as an irregular Journal. In a fit of agony, such as I cannot well describe, I remember that my friend Dr. Whately used to say, that in me he had seen a martyr to truth."

"Sunday, January 25th, 1835. — I have this moment returned from the Unitarian Chapel, Paradise Street, (the first time that I ever was in a Dissenting place of worship,) and feel highly gratified. After so very long a period of contradictory and clashing feelings and notions as I have endured at Church, it is quite refreshing to be in a place of worship where nothing has revolted my mind. The simplicity of the whole service, aided by the effect of some most beautiful hymns, sung with great taste, was delightful to my mind. The prayers of the minister were very good; and though the sermon, chiefly on moral obligation, labored under the essential mistake which lies at the bottom of Paley's system, it could not fail to be useful, by leading even the commonest minds to think upon a subject which is closely united with every man's intellect, and hardly requires any other sources of information than those which every one may discover in himself, under the assistance of the gospel. What an enormous mass of prejudice would be removed, if persons who wish to be candid would 'come and see'! I am quite certain that my dear friend ——, had she been present, would have been delighted with the Unitarian service. She would not have heard a word of controversy, and her mind would not have had to turn away, as I know it does every Sunday at Church, in disgust at one half of the prayers and sermon."

"January 30th, 1835. — After hearing how sore my friends continue on the subject of my separation from the Church, I have taken, as usual, a walk in the cemetery. Sitting very tired among the tombs, the following thought occurred to me in connection with the subject: —

"He who deceives injures mankind;

"By not separating myself from the Church of England, I should deceive;

"Therefore, by not separating, I should injure mankind.

"Which of the premises could they deny, or how avoid the consequences? But alas! how deep and disguised lie some of our moral faults. I apply the observation to myself, as well as to others. Kind and excellent friends seem to take a delight in saying to me, that *I have given a mortal stab to my usefulness.* Secret feeling does not allow them to perceive, that what leads them to say so is the desire of giving me a stab; for I have already taken a decided step, and that observation can have no effect but that of adding to my sufferings. Were they to ask themselves what is it they wish me to do, or to have done, perhaps they might see their error. Do they think that I have acted according to my conscience, or against it? The latter is inconceivable; but if I have acted according to the dictates of my conscience, do they wish I had acted against them? Do they wish that the *stab* should be given to my conscience, instead of to my usefulness? — Can a man with a wounded conscience be useful?"

"Sunday, February 1st, 1835. — The service at the Unitarian Chapel, Paradise street, has given me the most unmixed delight. I did not find a word that I was in-

clined to oppose, a sentiment which I wished to correct. Mr. Martineau is a young man of surprising talents, and, what is still more, of surprising judgment and soundness in his views. His sermon was a beautiful discourse on *Principle*, — where he displayed a deep acquaintance with moral philosophy. Yet there was no part of the discourse which the humblest of his hearers might not be improved by, if he listened with attention. But I had no conception of the power which sacred poetry, full of real religious sentiment, and free from the mawkish mysticism which so much abounds in some collections, can exert over the heart and mind. My friends would attribute the unbounded approbation which I have given to the whole service to the influence of music; but they would be much mistaken. The share of the music in producing that impression was comparatively slight; for the performance was only correct, so as not to spoil the general effect. O that it were possible that some of those friends would 'come and see'! How much their unjust prejudices would be softened; how clearly they would perceive the most unquestionable marks of seriousness and devotion, in a congregation to which they deny the name of Christian! How evidently they might perceive, (if with a sufficient knowledge of the present state of the human mind they would silence their own prejudices,) that if Christianity is to become a living power in the civilized parts of the world, it must be under the Unitarian form. But they will not (indeed, owing to their moral and worldly fetters, they cannot) form correct ideas of what already is *in existence*, in the way of religious improvement. They examine only the phantoms of their imaginations; they see the Unitarian there, and nowhere

else. They bewilder themselves (the best of them, I mean) in contriving plans for the establishment of a comprehensive worship; yet they might see it already in operation. The Unitarian worship at which I have been present might be joined in by the strictest Trinitarian, provided he did not think it essential to make the profession of his opinions a part of the praises of God. The truly *tolerant* of all denominations might worship in this manner, without in the least compromising their tenets. The Unitarian worship stands on ground which all Christians hold as sacred. What strikes me most of all is, what I might call the *reality*, the true connection with life which this worship possesses. All that I had practised before seemed to lie in a region scarcely within view. It was something which I forced myself to go through, because I had persuaded myself that it would be good for the soul; yet, like an unintelligible and partly revolting charm, it only fatigued, but did not touch, the mind, except here and there, when the prayers descended from the clouds of theology, and did not adopt the slavish language of Eastern devotion. But here the prayers, the whole worship, is a part of my real life. 'I pray with my spirit, I pray with my understanding also.' May I not say that, suffering every hour from the bleeding wounds of my heart, those wounds that even my friends touch roughly, I have been already rewarded for acting in conformity with principle? I believe my faith in Christ is stronger, — it has more *reality*, it is more a part of my being, — not detached, loose, an appendage, hanging on, and almost in the way of real life, — but like an articulated limb, adding strength to the whole of my moral being."

"*To the Provost of Oriel, Oxford.*

"Liverpool, Feb. 7th, 1835.

"My dear Provost: — I cannot express how deeply I feel the kindness which every line of your last letter breathes. There was indeed no necessity for an explanation. I am quite sure that you could not say any thing with an intention of mortifying me, but it is the inevitable consequence of that principle of Orthodoxy which makes certain abstract doctrines identical with saving faith, to poison the nearest and the dearest relations of social life. The martyrdom to which I alluded originates in that principle. In Spain it used to produce, chiefly, bodily suffering; in England it occasions anguish of spirit, and unmerited degradation in the opinion of the large public who cherish that principle. You, very naturally, regret my loss of that beloved resting-place which I thought I should enjoy till I dropped into my grave. But see the effects of the intolerant principle. I am obliged to save my friend, the Archbishop, all perplexity between his affection to me, and his official deference to the intolerance of Orthodoxy, by excluding myself from his society, and that of his family. The pain which this step has given me is greater, I can assure you, than that which I felt when I quitted Spain. Old age clings very fast to the consolations of a life, which has enjoyed none of those which are commonly granted to men of my condition.

"You say, with great truth, that some friendships will be clouded and disturbed in regard to myself. And why? Of what offence am I guilty? How have I proved myself less worthy of those friendships? By that unpardonable crime of using my own judgment in the interpretation of

the Scriptures. The time will come, I am sure, when English Christians will be ashamed of the age when their ancestors were guilty of such injustice ; and if my sufferings, by showing practically the existing evil, may hasten that period, I rejoice in my martyrdom.

"You say, very truly, that you are in ignorance of the circumstances of my heterodoxy. All I can tell you within the compass of a letter is, that my present theological convictions are of a very long standing. The only conviction which was wanting, till lately, is that of my being bound to publish the results of my studies and experience before my death. My note-books attest the long and frequently resisted process by which I have gradually rejected the doctrines of the Trinity, the Atonement in the sense of vicarious suffering, and Original Sin ; in a word, the whole Patristical system of theology. With respect to the Divinity of Christ, I had, during the greatest part of my residence in Ireland, silenced my conscience by means of those verbal evasions, which afford a shelter to some really conscientious, but doubting, persons in the Church. But I was convinced of the flimsiness of the Sabellian and indwelling systems, shape them and modify them as you will ; and loving Christ, who died to bear witness to the truth, from my heart, (else I would not endure my present distress,) I have thought it my duty to avoid in my conduct all direct or implied deception. I do not separate from the Church for the purpose of making converts. You will find very little advocacy of Unitarianism in the work which I am preparing. The question between Unitarians and Trinitarians can receive no accession of light, either from me or from any man. Neither Whately, nor Copleston, can add a single view to those, with which

the study and meditation of many years have made me familiar. When you advise me to consult them, you should remember that ten years of my early life were employed in a regular study of Orthodox divinity upon those points, and that though thousands among you exceed me in abilities, few are likely to be so well acquainted with the sources of the Orthodoxy they profess. The whole of what Newman has worked out for his last publication has been quite familiar to me, since my youth. Add to these early theological studies, twenty years in England of incessant attention to these points, and a daily study of the Greek Testament with every collateral assistance within my reach. What then could I expect from the two men you recommend, eminent as they are? Only the fatigue, and that almost unavoidable irritation, which the discussion of these subjects produces. I have examined the question in every possible way; yet that which has always had the most powerful effect upon my mind is the *collective* result of the study of the Greek Testament. You know very well that such collective impressions cannot be conveyed in argument.

"Nor is dissent upon doctrines what chiefly separates me from the Church. My most insuperable objection arises from the bondage in which the law of the land keeps the Church upon points of belief. If the Church were free, if it could revise and improve its creed, perhaps I should not have felt it necessary to recall the solemn subscription which I made to its Articles and Constitution, more than twenty years ago. But I cannot allow the Christian world (I mean whatever part of it may learn the circumstances of my life) to suppose that the result of my long acquaintance with the Church of England is appro-

bation of its Constitution. I have seen too clearly the effects of that Constitution in Ireland. It is the near view of the Church in that country, that has given activity to all my other objections. I have seen the unchristian spirit which Articles supported by *law*, as a point of union, produce in a clergy who, deriving every worldly advantage from lega Orthodoxy, and fearing that the least change would weaken the compactness of their ranks, fall into that fierce bigotry which is made up of fanaticism and political party spirit. I have seen, in that country, how this legal establishment of Orthodoxy enables the most designing and irreligious political adventurers to hamper the exertions of such a man as Whately, by the accusation of heterodoxy. I have witnessed their triumph over him, on the subject of his intended college ; I have closely observed his thraldom, and practically learnt the full extent of an evil previously well known to me in theory. No, — I will not die in external connection with a Church, that, for the sake of human articles of Faith, exposes itself to these evils. I will not die in a Church which recognizes a parliamentary law which settles its doctrine and discipline for ever, and makes the profession of these Articles the only *legal* title to high honors, powers, and emoluments. What error could not be supported by similar means ?

" Forgive, I beg you again and again, if any thing I have said appears presumptuous or harsh ; my feelings towards you are those of the purest affection. Even for the Church which, at a certain stage of my progress from unbelief to Christianity, gave me much assistance, by its too great similarity with that Church in which I was educated, — even for the Church which I am obliged to leave,

— I feel gratitude and respect. I only lament that it is in fetters, otherwise it would improve itself by means of the great number of excellent, learned, and pious men which it contains.

"Yours ever, most sincerely and gratefully,

J. B. W."

"Liverpool, 5 Chesterfield Street, March 3d, 1835. — This is the twenty-fifth anniversary of my arrival in England; the first that has found me in a house of my own, — solitary, — but (as far as my constant bodily suffering and weakness, and a certain degree of nervous anxiety proceeding from that source, permit it) *in peace.* My heart is grateful for the kindness of Providence, during the long period which I have passed in this country. I have been thinking on the great vicissitudes of my life; the sufferings, the troubles, the anxieties which I have gone through. In spite of them all, I am glad that I did not remain in Spain. The idea of the shameful acting which my residence there would have required is shocking to me, at this moment, in the same degree as when that feeling impelled me to quit my native country. The price which I have paid for the improvement of my mind is not too great. I have followed TRUTH whithersoever (according to my conscience) it has led me. And now, with the recollection of approaching death always before me, and with a consciousness of my weakness in regard both to virtue and truth, my soul has resigned itself into the hands of its Maker, — in conformity with the example and instruction of Jesus Christ, my Lord and Saviour. Under the protection of Almighty God, and in full trust in the promises of Christ, I shall wait for my last

hour, employing myself, as long as I have any power, in favor of the emancipation of the human mind from the thraldom of superstition, which, under the name of Christianity, oppresses it, and prevents the full accomplishment of Christ's sufferings, by retarding the establishment of true *gospel liberty*. I humbly implore God's blessing upon all my friends, both in England and abroad."

"Liverpool, April 11th, 1835. — I wish to record the continuance, or rather the increase, of my delight in the Unitarian service. For a long time did I avoid going to Church, except to the Lord's Supper, because the service had grown intolerable to me. I now rejoice at the approach of Sunday. This very morning, while at Chapel, I had the strongest and deepest conviction that I had never witnessed any thing so really sublime as the whole worship in which I was joining. I can also attest the admirable behaviour of the congregation. There is a marked attention on all sides. In a word, the whole service is a *reality*. I heartily thank God for having been made acquainted with the Unitarian worship. I have seen nothing superior, nor even equal to it."

From a letter to Dr. Channing, June, 1838 : —

"I believe in more revelation than most divines. I believe in the internal presence of God in the sanctuary of the soul. I take — nay, I know — that presence to be active and real. That oracle is the source of every truth, of every virtue in man. Seneca has expressed this fact with more force and clearness than any Christian writer : — 'Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos ; *hic, prout a nobis*

tractatus est, ita nos ipse tractat.' I could quote still finer passages from the Emperor Marcus Antoninus, but my strength fails me.

"You allude to a passage in my Letter on Anti-Religious Libel, which opposes the view of revelation which you conceive I gave in my letter to Mr. Ripley. Alas! my dear Sir, considering the mental wilderness through which I have travelled, it is to me surprising that the bearings of my map are still tolerably consistent. The history of my doubts on the theory of revelation is in my MS. Memoirs. That subject was the occasion of my first anxiety and disappointment on my joining the Church of England. Incapable of yielding where conviction does not take me by the hand, yet it is impossible to conceive how my heart has always yearned after conformity with those whom I loved and valued. Hence the bursts which now and then appear in my writings, bearing the stamp and tone of certain religious views, which at that moment I thought I had reconciled with right reason. The one you allude to was among the last. The substance, indeed, of that view remains within me; but not the form. I live and move, and have my being in God. Supported by this ultimate conviction, this result of my life, I await approaching death with tranquillity, insensible to the clamor of divines, who prescribe a method of salvation. *God* is my Saviour; in Him I fully trust.

"There is almost a moral certainty that this will be my last to you, and that it will not be followed by many to others. I beg you, therefore, to bear me witness that I die a Christian, because I am convinced that God has granted me the SPIRIT of Christianity: that I die a Unitarian, because I consider the spirit of our body

nearer to the spirit of Christianity than that of any other denomination. I trust that the Unitarians, especially in America, are destined by Providence to give the final blow to the superstition which still clings to and degrades the gospel.

"May God preserve your strength many years to be a leader in this great work!"

From a letter to Professor Norton, July, 1838: —

"My physicians have long declared to me their opinion that I cannot recover, — a declaration which filled me with joy, and the accomplishment of which, like hope delayed, now makes my heart wither. I feel no enthusiastic raptures, nor does my imagination, trained, as it is, not to take the lead, venture to suggest any of her material pictures. But I have the most calm assurance within me, that the God whom at all times I have loved, and whose will I have always most sincerely wished to obey, will provide for me that happiness for which I may be best fitted. Free from all *theological* fears, no terrors surround me while waiting for the long-desired dismissal from this life. I heartily thank God, who has so disposed the events of my mental course that I do not find in myself even a trace of the superstition in which I was most anxiously educated. This indeed more than repays all my sufferings."

"Sunday, Aug. 5th, 1838. — God cannot have formed his intellectual creatures to break like bubbles, and be no more. To die with implicit trust in Him, but without drawing absurd pictures of a future life, is the only rational conduct of which the subject admits."

From a letter to Dr. Channing, October 9, 1839 : —

" I am not surprised to find such coldness and worldliness in the mass of the American Unitarians, as you describe. As you most truly observe, Unitarianism was originally a *protest* against a great absurdity. This protest had no vivifying spirit in itself, it is true. But the principle from which it proceeded was, in my view, the completion of Protestantism. All the other Protestant churches are in contradiction with themselves ; we alone are consistent ; and this is a great point. We have engaged to follow the light of reason within us, — the divine light of the intellect in combination with the conscience, — as far as it will lead us. Whoever compromises this principle destroys and renounces it. What then is it we want ? To follow it devoutly. For a long series of ages it has been practically believed, that there is no devotional feeling unless it be supported by the *imagination ;* that there is nothing *heavenly* but what assumes the shape of a visible wonder ; in a word, people have generally imagined themselves irreligious whenever they found themselves without an *idol*, external or internal, a bodily shape either to be seen and felt, or to be *imagined.* Hence, the dangerous mistake of supposing the essence of Christianity to be inseparable from the firm belief in *historical* miracles, in *revealed* books, in unintelligible dogmas, called mysteries. Now, it is to me an indubitable fact, that the growth of the human mind prevents already, and will every day more and more oppose, the belief in this *scholastic supernaturalism.* The Oxford *Puseyites* originate in the fulness of this persuasion, combined with a most wilful determination of maintaining a supernatural mysticism. Intimately acquainted as I have been with their leaders, I can confidently assure you,

that this is the case. They were (with the exception of one, — a mystic by nature) inclined to German Rationalism. But being naturally *pious*, the tendency of their own minds alarmed them; they thought they were inevitably led into *unbelief*; and being too clever to be satisfied with the *historical* proofs of miraculous Christianity, they flung themselves on the bosom of a phantom they call Church. Their plan is to stop all inquiry, and to believe because *they like it*. The leaders are still young, and as such possessed of an all-powerful *will*. I give them full credit for good intentions. But their plan must prove ineffectual every way, except in leading some rather weak persons to Romanism. Is there then any help in man? I believe the hand of God will extricate us from this morally alarming state, though not without suffering and evil. Christianity, in my opinion, must settle into *Unitarianism*, — not that negative and empty form which we lament in many, but into the eternal, unchangeable, living religion which alone is Christianity. The very pressure felt by all good, intelligent, and liberal men, — on the one side from the absurd claims of church Christianities, on the other, from the *irreligion* to which many fly as in despair, — this pressure will lead the truly religious in heart to the perception that the One only God, the living source of our soul, is an object of the most ardent love, in himself, and in his intimate union with man; and that this union is by its nature and essence *supernatural*, without needing the assistance of miracles or verbal revelations (all of which become inevitably natural the moment they pass through a human medium) to raise us to a state of real fellowship with our Maker. It is said that Unitarianism is cold. What an absurdity! Is not the Divine Being an object

of love in himself? Need we intermediary beings to give him interest? These are the implicit blasphemies of those idolatrous, mentally idolatrous, systems which have disturbed Christianity for ages. It is the system of original sin, and that of redemption, — that monstrous series of contrivances attributed to God to save his own creation, — it is this system lurking in almost every mind, that gives Unitarianism its air of coldness. As no God has died for us, it seems we have no reason to be thankful, no ground for loving the Father of our *natural* being. What is natural, and what supernatural, in the great mystery of man? This distinction is the bane of theology. No, my dear Sir, you yourself know that our pure belief in God does not generate coldness. From my own experience I feel certain, that all such church systems diminish the true love of God in the heart. Since I became convinced that the misnamed supernaturalism is no part of Christianity, no doubt has interposed its shadow between my soul and my God. My confidence in Him has increased; I await death as his fatherly message of love, not troubling myself to form schemes of the life to which he calls me, but feeling certain that in his hands I shall be safe. I am safe, and shall be so to all eternity."

From Thoughts in 1840 :—

"*Meditation and Prayer.*

"O thou great Being, who, from the dawn of my reason, didst reveal thyself within my heart, to Thee I may venture to speak humbly but freely, in the sanctuary of my soul. It is *there* that I obtain the nearest approach to Thee; there alone I know Thee face to face, not in

the figure of a man, — not in the colored shadows of imagination, — but in the truly spiritual character of knowledge, power, will, consciousness. Thou hast identified me with Thee ; and yet infinitude lies between us. Thus mysteriously united and distinct, a mere thought undraws the spiritual veil of the oracle to which Thou hast consecrated me a priest; I am instantly conscious of Thy presence. No fire or thunder, no smoke weltering in the flames, no sound of the trumpet from the summit of a blazing mountain, can so surely attest that nearness. Thy ' still, small voice ' penetrates my very essence, and I reverence Thee from the mysterious centre where my being and my nothingness unite. How great, how little, I am ! Less than dust and ashes ; nobler than the morning star, by my powers of thought; — though not a breath of life is properly my own, yet I can confidently pour the workings of my heart into Thy infinite bosom ; nay, those spiritual workings which I call mine seem to proceed from Thee. What ! if in passing through me they become subject to obscurity and distortion ! I will every moment refer them back to the eternal, immutable light which is their source, and much of the distortion will cease.

" Nor shall I be deterred because other men tell me that these very thoughts are grievous offences in Thy sight. To exert my mind under a vehement desire that my thoughts may conform with Thine is the only form of worship in my power, not unworthy of Thee. Eternal Spirit ! I am thy child; to trace and to increase in myself a likeness to my Father is bliss unspeakable. This is what I would purchase with ten thousand lives ; this is that which I have but one way to accomplish ; a way

which Thou didst show to one who, in spite of many human imperfections, did ardently love Thee, and was frequently taught by Thee. I must, 'with open face beholding as in a glass the glory of the Lord, (be) changed into the same image from glory to glory, as from the Spirit of the Lord.'"

We close these extracts with Blanco White's beautiful sonnet, which Coleridge (Vol. I., p. 439) calls "the finest and most grandly conceived in the English language."

"Mysterious Night! when our first parent knew
Thee, from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And, lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst fly, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we, then, shun death with anxious strife?
If light can thus deceive, wherefore not life?"

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JESUS CHRIST OUR PATTERN.

By Rev. MOSES G. THOMAS.

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JESUS CHRIST OUR PATTERN.

THE entire practical value of our subject is inseparably connected with the truth, that Jesus, while on earth, took not on him the nature of angels, but the seed of Abraham, or human nature. The being that was given him by a volition of Almighty God, and announced to the Virgin-Mother by an angel, was indeed divine. It differed from other natures in the fact of the miraculous conception, but not otherwise, — not in the nature thereby imparted. For the Scriptures expressly teach, that "in all things it behooved him to be made like unto his brethren." "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things that he shall say unto you."

Regarding Jesus in this light, we may learn from him the extent to which God has manifested, and may still manifest, himself in the flesh. He who has once anointed the seed of Abraham with all of Himself that shone in Jesus may anoint any who bear the same seed, or human nature, to the like extent, if it so please Him, and if there are those fit to receive the blessing. As much of

God may be made flesh, and dwell in such as are begotten of God in Christ Jesus to be sons and heirs of his, as was made flesh and dwelt in Jesus. And in him and them may it be received up into glory, when their work, like his, shall be finished. Such the sure hope of glory, honor, and immortality opened unto the world in Jesus the Son of God.

Let but this view of the nature of Jesus be veiled, or let him be regarded as possessing any other nature than that of the seed of Abraham while in the flesh, and all faith that God may yet be manifest in the flesh as of old is at once at an end, as a matter of example in Jesus. It leaves us without pattern of such manifestation, save as it existed in prophets, apostles, and early Christians.

So, too, in proportion as we ascribe any other or different nature to Jesus, while in the flesh, than that of his brethren, we detract from his merits and lessen the power of his example. For, if he were super-angelic, preëxistent, or God supreme, *in nature* while on earth, he did no more, and lived no better, than we should expect of an angel or a god. But when we see one like unto his brethren so anointed of God and filled with his Holy Spirit as to live the life which is given as our pattern, then, indeed, we feel there was merit divine in that soul, which, while here on earth, was in heaven, and which came to reflect the fulness of the Godhead bodily.

From this, the only point of view from which we can have either an example or a proof of a resurrection and ascension for human nature in Jesus, let us consider, in humble and living faith, such portions of his example as

may help us in becoming anointed ones of God, by faith in Jesus, his Christ.

1. The *early days* of Jesus, and the years which preceded that deeper birth of the spirit, as he knelt in prayer by the river Jordan, are perhaps as full of instruction and practical influence, so far as example is concerned, as any portion of his life. Joseph and Mary were in the humbler walks of life Jesus was born in poverty. So much so, that his parents availed themselves of the substitute provided for the poor who could not pay the three shekels of silver to redeem their first-born from the priesthood. They offered instead a pair of young doves or wild pigeons. The history of his exiled infancy in Egypt is familiar to all; and on his return to his native land, fear led his parents still to hide him among its mountains and in one of its obscurest hamlets. We next hear of him attending the national festival with his parents and kinsfolks, and manifesting at the age of twelve years more than ordinary interest in the Scriptures, and in religious life and duty. He was inquiring of those doctors and lawyers in the temple, whose office it was to expound the Law and the Prophets, astonishing them by the religious interest existing in one so youthful. And when chided by his mother for the anxiety and trouble he had caused them, he seems to have thought himself obeying the behest of his Heavenly Father in the instruction he had been seeking. He seems to have regarded the acquisition of such knowledge as the business which his Heavenly Father would that he should be about.

After his return with his parents, and being subject or obedient to them there, we have little, if any, further ac-

count of him previous to his public ministry, save what is gathered from the account of his return to "Nazareth, where he had been brought up." On that occasion Mark informs us that those who had been familiar with him in youth exclaimed, upon hearing him as a public teacher, — "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us?" Such an exclamation from those who had "been brought up" with him, and who, of course, must have known his early occupation, shows the usefulness to which that portion of his life had at least been partially devoted.

In these few circumstances, we have all that is desirable, in regard to the influence of example, to be drawn from them. View them but for a moment in connection with the remainder of his life, and the consequences that have flowed from it. We behold one born in poverty, persecuted in infancy, during childhood, youth, and early manhood hid in one of the obscurest villages of his native land, and devoted to a laborious and useful occupation, so having faith in the Law and the Prophets, in the instructions of pious parents, in the visions and predictions of angels, and in the preaching of his countryman, John the Baptist, and so living near to God in doing always those things that pleased him, and in prayer, as to become such a manifestation of God made flesh, and dwelling in the seed of Abraham, as to be for ever the world's light and pattern. Behold him, poor and laborious, without rank or emolument, comparatively friendless, and untaught in the wisdom of the schools, "having never learned," yet, through the simple force of pi-

ety, faith, and prayer, with godly living and the gifts of the Holy Ghost, surpassing all former prophets and anointed ones of God, and becoming his well-beloved, as he was his only begotten, Son. Behold him, living such a holy life, and receiving such divine gifts through faith and prayer, and such revelations and inspirations of heavenly truth and grace, as morally and spiritually, from the leaven of that single soul, blest of God, to revolutionize and regenerate the whole earth in due time. Behold him, though tempted at all points like as we are, yet so living without sin as to become no less the redeemer of the world by his life than by his doctrine. When we behold such world-wide, glorious, and eternal results, — results all redolent of redemption and salvation unto life everlasting, — results which can never be fully fathomed till time shall be no more, — nay, which eternity's ceaseless scroll can alone unfold, — and all of one whose birth, early life, occupation, and outward condition were, to say the least, apparently less favorable than those of most of us, — then we have before us an example of what godly living, faith and prayer, and the gifts of the Holy Ghost, may do for all who bear the seed of Abraham. We see how, wherein, and to what extent, God may be made flesh and dwell in any of that seed, and through them be manifest to the world, even as he was in our elder Brother, Jesus Christ, the Righteous.

From this general view, covering the entire portion of our Saviour's life previous to his public ministry, and from comparing it with all that he afterwards came to be and do, we have, as it were, the chief and parent matter of his example. We learn that, however lowly may be our

birth, and untoward the circumstances of our early lives, we may still become the anointed and beloved of God, dwelling in him and he in us, to the extent that he was in Christ Jesus, reconciling the world to himself. We learn how immeasurable and eternal may be made the blessings and results of lives truly devoted to God.

Let us turn to some particular points in his example, of which we learn during his public ministry, although they doubtless had their place, in a degree, in his character and life while a Nazarene.

2. The *temptation* of Jesus, — how full of instruction! He had just been initiated by baptism into a new and spiritual kingdom, as taught by John the Baptist. He felt that in comparison with the kingdom already known under Moses and the prophets, it was to be a heavenly one. He felt himself called by special influences of God's spirit to be faithfully devoted to the coming of that kingdom. The same spirit led him apart to meditation and prayer concerning it, that had led him to kneel by Jordan's stream, and that had there witnessed with his spirit that he was born of God, — even was his well-beloved. Under its influences, we find him looking into the future, and seeking to be rightly guided and established in all that pertained to the kingdom at hand.

He felt that its gifts and powers, however great and glorious, must all be in accordance with the will of God, and sacred to the purposes for which he gave them. Yet, with this conviction, and conscious of being a subject of the gifts of the Holy Ghost, we find the temptation arising, the thought presenting itself for the moment to his mind, to use those gifts divine, not solely for the king-

dom, but for other things, — to gratify the appetites and desires of the flesh. But with the presence to his mind of such a use of the gifts of the Holy Ghost came also the presence of the word of God, — "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." And it was at once established in the mind of Jesus to obey this word, and reject for ever the temptation to use amiss the gifts of God's spirit, in ministering merely to worldly appetites and desires. From that hour it seems to have become a tried and settled purpose in the soul of Jesus, not selfishly to use amiss God's gifts, but to depend, amid whatever fastings and hungerings to which the spirit might bid him, on God, and wait the supply and deliverance that come from him only. He was ever faithful to this his conviction of the teachings of God's ancient word (Deut. viii. 3), and to the accordant use of whatever gifts of the Holy Spirit might be upon him.

Again, as Jesus was entering this kingdom of new and diviner gifts and powers, poor, friendless, despised, and rejected, — not having where to lay his head, — arose the thought for a moment, to turn its gifts to win the world's applause. Cast thyself down from the temple's pinnacle, — be encouraged by that promise of God to the righteous, viz., "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone,"—and then the world will court thee, and yield thee its sounding meed of praise, and welcome thee to its gilded and luxuriant homes. But with this thought, in the midst of the poverty and the many temptations that rose in per-

spective, came the unequivocal declaration of God's word (Deut. vi. 16), — "Thou shalt not tempt the Lord thy God." He obeyed it. He would not tempt, to his own destruction, his Heavenly Father. Neither would he subject himself to the forfeiture of the gifts of God's spirit by perverting them. Though the temptation was ever before him, in his life of persecution and many sorrows, thus to turn from them and court the world's admiration, yet from the first presence of the temptation to his mind was he fixed as to duty, and faithful therein unto death. The world's applause was lighter than the small dust of the balance, when in the opposite scale was the will of God.

Once more, in the poverty and scorn which were his prevailing lot, and which he saw to be ever before him, it is not surprising that the thought should present itself to the mind, — use the gifts of the Spirit by laying low opposers, and gathering into the hand of the persecuted the sceptres of many thrones and the diadems of many kings, and be no longer the oppressed and derided of nation, kindred, and age. But with such a tempting thought came also the remembrance of the written word (Deut. vi. 13) of God, — "Thou shalt worship the Lord thy God, and him only shalt thou serve." From that time was it fixed in his mind to worship and serve God only, prostituting no gifts of his Holy Spirit to worldly dominion, or the love of lordship among the great of earth, but using all in the service of the living God.

Here we behold Jesus entering upon this new kingdom, exposed to hunger, poverty, scorn, persecution, and oppression, and, though conscious of possessing the gifts of the Spirit beyond others, yet proof against every tempta-

tion, and resolved in all things to be faithful to the written word of God. We are shown the manner in which he resisted temptation. He called to mind that which was written, and obeyed it. *The word of God was made the lamp to his feet and the light to his path.*

And is it so with those who are initiated into the heavenly kingdom at the present day? Do we remember that which is written and obey it? Do we remember it is written, "Thou shalt love thy neighbour as thyself"? And is this remembrance sufficient, at once and for ever, as soon as it comes, to establish us, that we will never injure, but love our neighbour as ourselves? When tempted to curse, do we remember it is written, "Bless, and curse not"? And in all other temptations, are we true to him who overcame the world?

Not only is the example of Jesus plainly before us as to the manner of resisting temptation, by referring to God's word, but his example in such a protracted and faithful season of meditation and prayer concerning the kingdom to which he felt that he was called of God, and must go forth to the work. He entered not upon it thoughtlessly, but in the most faithful, solitary, unbroken, undisturbed seasons between his soul and his God. Would that all the members of the heavenly kingdom would as faithfully improve the birth or baptism of the Spirit, when they first feel that its power is upon them, in newness of life, and in the gifts of the Holy Ghost!

3. *Prayerfulness* was one among the most prominent characteristics of Jesus. It was not in the hour of his baptism, nor in the wilderness alone, that he was wont to pray. Incidents enough are casually mentioned, to show

that it was the habit of his life to be often in communion with God. We see his prayerfulness in seasons of thankfulness and gratitude. When he broke bread and took the cup, we find him giving thanks to God and imploring his blessing. And this not only at the paschal supper, but when he ate with the multitudes, or fed them in the wilderness. Cases enough are related from which to infer his habitual offerings of thankfulness as he partook of our Father's bounty.

When he found the gospel he taught welcomed by the poor and the lowly, though rejected by the wise and prudent after the manner of this world, we find the language of thankfulness bursting, as it were involuntarily, and by the power of habit, from his soul, as he exclaimed, — "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." So, too, as he stood by the grave of Lazarus, we find him giving thanks that his prayer at raising the dead had been heard, and gratefully acknowledging the gift to the glory of God, in the souls of those present and blessed thereby.

In seasons of peculiar and deep interest, we find him manifesting yet more deeply his prayerfulness. That most deeply solemn and opening scene of his initiation into the new and heavenly kingdom, and of his baptism of the Spirit, has already been considered. On another occasion, as he was about to send forth others to teach and to preach the kingdom in his name, we are told that, previous to his choice of twelve from among his disciples, he went out into a mountain to pray, and continued all night in prayer to God. It was only after such prepara-

tion of spirit, that he was ready to ordain them, give them their divine mission, and bid them forth.

As Jesus saw that his path was becoming hedged up with thorns, that clouds and darkness in heaviest folds were lowering upon the horizon of his earthly hopes, and that his enemies were about to doom him to execution on the cross, he felt most deeply interested for those whom he was about to leave to similar persecutions and trials. He converses with them upon all that was before them with the kindliest and deepest interest, giving all necessary counsel and guidance. But this was not all. He would not close that last interview with them ere he went down to death, save in humble, earnest, believing, intercessory prayer. What prayer was ever like that recorded in the seventeenth chapter of John? What earnest *intercession for others!* Already had he prayed, *interceded* for Peter that his faith fail not. And now with what earnestness, nay, even travail of spirit, does he bear them in the arms of his supplications unto God! How would he that they should all become one with him and with the Father, even as he was one with him! Prayer seems to have been the only appropriate service in which Jesus would close the holy, and tender, and parting scene, — prayer for others even as for himself.

Then, too, when the impending moments of separation from earthly friends and sympathies, from the loved and the lowly, — when betrayal, and mockery, and lowest abuse, and sharpest agony of physical trial, all to be borne alone, were at hand, — how fervently and repeatedly, in kneeling faith, did he pour his soul to God in prayer. Again, and *again*, and yet AGAIN, went he apart to

pray, until angels of mercy, and strength, and blessing were with him, that he needed no more. Prayer, — yes, only prayer was suited to the occasion, and the hour, and the soul of him that breathed it.

Amid the last awful and expiring scene, in that Golgotha to which they had led him, and had there nailed him to the cross, prayer seemed the only appropriate utterance of his tried and agonized, yet submissive, spirit : — "My God, my God ! why hast thou forsaken me ?" "Father, forgive them, they know not what they do." "Father, into thy hands I commend my spirit."

But why longer dwell on the prayerfulness of Jesus ? It was the very atmosphere of his soul, — the breath of his life. His resting-place was ever in the bosom of his God, — his refuge, in trouble, there.

The like hallowed resting-place and refuge are open for all that come in his name. The pattern is a plain, a perfect one. Who, who of the tried and the suffering of earth, will not fly with Jesus to the mercy-seat of his Father and our Father, of his God and our God ?

4. Perfect is the pattern of *obedient faith* given us in Jesus. His faith seems to have been of early origin and growth, and ever sustained and deepened, as it alone can be, by a most ready, cheerful, devoted, and even self-sacrificing obedience. The mantle of obedient faith seems to have been his very birthright. His parents were eminent for their piety and their cheerful obedience to every word from the mouth of God. It was sufficient to one of faith like Mary's that the will of God was announced by one who claimed to be his angel-messenger. She asked no evidence or demonstration. She was familiar with the

often voice of God to the sainted men and women of Israel, and therefore she readily believed at its call. With Joseph, too, a voice of God in visions of the night alone was sufficient to overcome the ofttimes suffocating voice of the heart's strongest evil passions, and reconcile him to the Father's will. Such, too, was their ready and obedient faith, that at every voice of God, whether in angel presence or in that of dreams and visions of the night, they rose up at once in obedience. They had faith to go forth into exile, and to return at no other call than such voices of their God. Well might we expect the child of such a mother, nurtured under the influences of such parents, to be one of early and obedient faith. His was not the culture to cavil at the preaching of the stern prophet of the wilderness, or to withhold a ready and obedient faith. He heard him, and, like the youthful Samuel of his early nation, he rose up at the call. The outward, visible semblance of a dove rested upon him, and he heard the voice saying, — "This is my beloved Son, in whom I am well pleased." It was enough. His faith was ready and obedient. He sought in prayer of the Spirit's promptings, to whose voice he had listened, and was led thereof apart to meditate and pray. And when he saw and felt the full extent and depth of the new kingdom needed and at hand, — when he felt how utterly it must thrust the sword of division even into the very nation's heart, and that it must divide nearest and dearest kindred, and kindle the fires of deadly feud, and persecution, and hatred, that in many hearts would never go out, — when he saw that its progress must drive the ploughshare beneath the foundation-stones of the pride of Ju-

dah, dissolve the rank and power of her holy priesthood and Sanhedrim, and plant the nation anew in righteousness, — he knew full well that no unaided might of the son of Mary could withstand the broad current of the nation's scorn and derision, opposition and contempt, and deadly hostility. Full well he saw how speedily the time would be, when it should be said, — "Better that this man die than that the whole nation perish." To all human appearance, for one in his situation to enter upon the planting of a kingdom of such influences, and mighty, world-moving results, and which, as yet, had but rarely been named, and that only from the God-anointed lips of holy prophets, seemed no better than utter folly and hopelessness. Friendship and love would grieve over him as mad, while age, and wisdom, and law would doom him early to the prison and the cross. But in that bosom was a simple, ready, obedient faith to every word proceeding from the mouth of God, that was more than a balance for all these, to the natural eye, impossibilities. He believed that God would guard where God should lead; that he would sink the mountains, and raise the valleys, and make straight the way of the Lord before him. To this faith was he obedient, and therein went he forth alone, save as the Father was with him, to the work of a world's regeneration. Friendless, poor, lowly, despised, and rejected, a unit against his nation and the world, — still his faith faltered not at the Spirit's call. Nor did it even unto the end. When friends forsook him, and companions betrayed him, — when power derided and wisdom mocked, — and, finally, when all forsook him and fled, and left him to be crucified with thieves and to make his

grave with the wicked, knowing even a deeper darkness than that of the tomb beneath the shadow of the cross's infamy, — still, still had he faith in God ; faith obedient unto death, even the death of the cross.

And what, O, what have been the results of that faith ? Who shall be able to utter them ? They shall only be wholly read when eternity shall unfold its everlasting page to the vision of those fast by the right hand of God. Yet may we read with mortal vision enough of the results of that obedient faith of his, to make him ever therein the world's light and pattern while time endureth.

Suffice it, then, to remember, that from the leaven of faith in the bosom of that "man of sorrows" hath gone forth, and is still spreading, a world-wide and a world-regenerating and sanctifying influence. How soon was it the coming kingdom in the very place of the ritual of those who doomed him to die and sealed up his tomb. How has it spread from sea to sea, and from the rivers to the ends of the earth. It hath made the floods to lift up their voices, and the isles of the sea to be glad, in that their redemption hath come. It hath caused the wilderness and the solitary place to bud and blossom as the rose. It is softening the wide heart of humanity, bringing deliverance to the captives, opening the prison-doors to them that are bound, and setting at liberty them that are bruised. Myriads of the seraphic hosts that now compass the throne of God and of the Lamb that was slain hath it borne safely across the sea of life, enabling them to overcome the world, and landing them safe in the haven of eternal glory. Every spire, and tower, and lowly tabernacle of Christian worship, all over the earth, —

every heart amid high and low, and rich and poor, in joy and in sorrow, in life and in death, that hath been or that is comforted, sustained, soothed, and blest, and made mighty in God to the pulling down of the strongholds of sin, — in short, every meliorating, redeeming, overcoming, regenerating, and sanctifying influence that has gone forth, and that still goes forth from the same Jesus, do but constitute the legitimate tribute to the energy of obedient faith divine, that swelled the bosom of Jesus of Nazareth.

And since the world alone is the wide and sufficient witness to the value and the power of obedient faith as manifested in the fruits thereof in Jesus, who will not learn the mighty and world-overcoming lesson? Who will not henceforth live in faith and abide therein, whatever mission may be given them, or through whatever scenes they may be called to pass? Who will not have faith in God, though the voices of his spirit may bid to as dark, and to all human appearance to as hopeless, a mission as was that of the Despised, the Rejected, and the Crucified. With such an example before us of the divine, and all-prevailing, and all-conquering energy of lowly and obedient faith in the humblest bosom, will not the world, with one wide chorus of glad hosannas, ask, and seek, and knock, for the faith that overcometh the world in the name of the Lord Jesus Christ.

We will not longer dwell on the pattern of faith given us in Jesus, save but to be reminded, that the same fountain from which to draw thereof is open to us, even as it was to him, and that we have the blessed assurance of his own words, that whosoever believeth on him, the works

that Jesus did shall he do also, and even greater works shall he do, because Jesus hath gone to the Father. That if we abide in him and his words abide in us, we may ask what we will and it shall be done unto us, that the Father may be glorified in the Son. Truly is Jesus the way amid the great deeps of faith. Let us rise up and follow.

5 Jesus is our pattern in suffering *for the sins of others*. His, we repeat, was emphatically a life of sorrows. The persecutions and exile of his infancy and childhood; the scorn, rejection, and contempt wherewith he was viewed by all those esteemed the wise, venerable, and judicious of the land; the pity of friends and kindred; the false accusations, attempts ever to entrap and find occasion against him, with abounding hatred and envy, — these all were sins of others from which he suffered. They were heaped upon him without number and without mercy.

And who does not know how trying it is to be ever misapprehended and misinterpreted, scorned and hated, — his best motives, his kindest purposes, all set down in malice, and ascribed to wickedness? Even angel-deeds of mercy and love, which none could deny, were ascribed to demoniac agency, and those demonstrations of the Spirit and of power whereby he would glorify God and bless his children, bearing witness to divine truths, were denounced as madness, or condemned as treasonable and blasphemous. All these were wrongs which he suffered from others. His heart was continually saddened, and his spirit most deeply tried, by the sins they ever heaped upon him, or committed against him.

And how were these sins of others borne by him? They were borne by him without the least departure from the perfect will of God, or from his spirit. They were borne in the exercise of divine forbearance, long-suffering, forgiveness, and love. He endured them all in the very spirit to which he would win those who were heaping their sins upon him. When he received a blow, he so bore it as to disarm the hand that inflicted it, and win its possessor's heart to his own heavenly spirit and forgiving love. He so bore all wrong as would most tend to extract the wrong from the bosom of the sinner, and implant instead his own heavenly spirit there.

We, as disciples of Jesus, are as solemnly under obligation, before God and all the good, to follow the example of Jesus, in so bearing the sins of others as to take them away, as we are to be followers of his in resisting temptation, or in prayerfulness, or in keeping the Father's commandments, through obedient faith. If a brother or sister wrong us, no matter in what respect or to what extent, we are under the most solemn of all obligations as Christians, to the extent of our ability, so to bear that wrong as most effectually to take away from the heart of the offender the evil disposition, and win to the love, and holiness, and heavenly spirit we breathe in return. For example, if any one has assailed my person, or my reputation, or burned my dwelling, or laid low my kindred, and I can so bear his sins as to feel towards him as God feels towards the sinner, — to wit, as having no pleasure in his death, but only that he turn and live, — if I can convince him that he has injured one who still loves him and desires to do him all kindness, and

to save, and protect, and reclaim him, — in a word, if I can so love my enemy and do good to him that hateth me as to convince him that he has injured one who loved him better than a brother, and who would even lay down his life for him, should need be, and so win him to regret the wrong he has done, and thereby take away all the disposition to do me wrong from his bosom, then have I so borne his sins as to take them away. I have so been a follower of Christ in taking away the sins of my brother, as Jesus took away the sins of the world. Thus should we ever, like Jesus, so bear the sins of others as to soften the heart, draw the sinner unto us by suffering love, and by the same alchemy divine convert hatred into love, his sin into holiness, happiness, and blessedness for ever, both to himself and to others. Thus should every life become a life of redeeming love through him who was lifted up, and every disciple a taker-away of the sins of the world. Then, and only then, shall we be true to Jesus, our pattern, and to the coming of the Father's kingdom and the doing of his will on earth as it is done in heaven.

6. Jesus is our pattern in *suffering discipline.* We read, that though he were a son, yet learned he obedience by the things which he suffered. That it pleased the Father, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. If we would be of those many sons whom God would bring to glory, we must tread the path our Master trod, and bear the cross he bore. Suffering discipline is as essential to develop and perfect the spirit, as trial or exercise is to develop the body. Often and fatiguing trial of the young body is necessary to develop and bring to matu-

rity its strength and varied powers. Many a movement, which seemed at first utterly unattainable, comes at length to be as familiar as the play of the lungs, and to be performed as unconsciously. So is it with the Christian virtues and the moral and spiritual powers of our being. They need oft-repeated and painful trial to their full development and exercise. Faith, patience, resignation, self-denial, and self-immolation can only come into existence and exercise within one's soul, according as there is occasion for them. They never could have been manifested in the life of Jesus, save as there was suffering discipline to call them forth. The suffering and the discipline of Jesus, then, were to the end that he might be to the world a perfect pattern.

So should it be with all who would be true to the divine pattern God has given us in Jesus. We can only be strengthened and perfected in the moral and spiritual powers of our being, according to the trials through which we pass. The trial, too, must ever come at our sorest and our weakest point ; otherwise that peculiar weakness, that especial point of peril and moral death, can never be overcome. There is it, above all other points, that we need trial. It would do no especial good were it to come only where we are already victors and rejoicing in our strength. No ; it must come where we most need it, and just in proportion as we there meet and overcome it will be the accession of strength, and blessing, and moral glory to our souls.

Hence the suffering discipline of life ever has a high and holy end, if we will but improve it aright. Not one sorrow is appointed in vain. Not one trial but may add

to the soul's treasure laid up in heaven, — but may give new and diviner moral glory to the character. O, if we but felt this as we ought, we should no more deprecate life's trial and discipline. We should see the love of God in every cup of trial our Father presents to our lips, and meekly say, — "Thy will, not mine, be done." May the time be hastened when all shall so become the true followers of our pattern, Jesus Christ, as thus to behold God's everlasting purposes of development and moral glory in all the appointed sicknesses, sufferings, trials, and discipline which have caused the earth to be named the valley of Baca.

7. Briefly would we speak of Jesus as our pattern *in doing always those things that please the Father*. He went about doing good. It was as his meat and his drink to do the will of Him that sent him. He assures us, that it was because he did always those things that pleased the Father that the Father loved him. That he abode in the Father's love because he kept the Father's commandment. Entirest obedience to every word that proceeded from the mouth of God was ever his purpose and life. And in all this obedience and doing of the Father's will was the love of souls, the desire to redeem, regenerate, and hallow the souls of others, predominant. It was ever his purpose to rescue and to perfect the moral and spiritual in man. For this were the labors of his life, with all its ceaseless trials, — for this his agony, and bloody sweat, and his obedience unto death, even the death of the cross.

Would we be faithful to our pattern, we, too, must be ever doing those things that please the Father; we, too,

must abide in his love by keeping his commandments. Our obedience, too, must ever be marked by the prevailing, perhaps the most striking, trait in the character of Jesus, to wit, his love of souls, — his desire to rescue and to sanctify the moral and spiritual in man. Never will the Church be true to the spirit of Jesus, until, like him, she feels it to be as her meat and drink to do the will of him that sent her into the world; — until this, the most marked feature in the character of Jesus, — his love of souls and his desire to save them, — shall be manifest in the life and purposes of every disciple; — until the Church shall be up and doing what her hands find to do with one heart and with one voice, and to the glory of God.

8. Once more will we learn of Jesus in regard to *death*. He looked forward to that event as the hour in which he was to be glorified, — in which he was going home to the Father. He even told his friends, that if they had truly known him, they would have rejoiced because he was going to the Father. Death, then, to him, was a subject of joy. It was going home, — being glorified, — sitting at the right of God, where are pleasures for evermore.

So should it be with all true disciples of his. And as we shall have lived the life of Christ, shall we be prepared to meet death with the views with which he met it. Death, to the true and worthy disciple, is all that Jesus hath taught it to be. It comes, the wise and gracious appointment of the Universal Father, to strike off the clogs of the spirit when it has been developed and fashioned for a better world, and introduces it to a wider, holier, and more glorious sphere of being and action. It

comes to the sinful to put an end to the accumulated guilt of neglected opportunities, that the agonies of retribution may not still accumulate upon the impenitent and guilty. It comes to bid the spirit of the Christian welcome to the goodly fellowship of heaven, — to the nearer presence of angels, of Jesus, and of the Father. It places the soul in the more full and perfect enjoyment of those things which have constituted its highest satisfactions as they faintly gleamed on it here below. It comes to lead us upward to glory and to God, — even to the right hand of God, where is fulness of joy, and where are pleasures for evermore. Thanks be unto God, who has given us the victory over death through our Lord Jesus Christ. In Jesus, death becomes a beneficent change, through which disciples are glorified. A change as much to be desired, and far more surely fraught with blessings, than that which introduces to the present disciplinary stage of being. A change, in short, in which, in the language of Jesus, we cannot die any more, but shall be equal unto the angels of God. Most glorious hour vouchsafed of God to man is that of the *Christian's* death.

Such are some of those respects in which we have endeavoured, somewhat in detail, to trace the likeness we should bear to the pattern God has given us in Jesus Christ. Nor is it by any means in these things alone that we are to be followers of our great High-Priest, but in every respect in which the Father through him was made manifest to the world. So only shall we become one with him, as he and the Father were one, and as his latest

supplications implored that we all might be one with him and with the Father.

It need scarce be added, that to follow Christ as above enjoined must make the practical Christian, — make the disciple Christ-like and God-like, and accordingly to share in the joy and the glory which are theirs.

1st Series. No. 239.

THE

TWENTY-SECOND REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

May 25, 1847.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,
111 Washington Street.
June, 1847.

Price 4 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-SECOND ANNIVERSARY.

THE Twenty-second Anniversary of the American Unitarian Association was celebrated on Tuesday, May 25th, 1847.

The meeting for business was in the chapel of the Church of the Saviour, Hon. Richard Sullivan, one of the Vice-Presidents, in the chair. Prayers were offered by Rev. Mr. Osgood, of Providence. The records of the last annual meeting were read. The first question that came up was upon the acceptance of the act of incorporation, obtained in obedience to a vote of last year; but as it appeared, on inquiry, that the notice for the meeting had not been legally given, it was simply voted to be expedient for the Association to adopt an act of incorporation like the one which had been procured. Under this vote the Association conducted its business, with the understanding that it was hereafter to be ratified and confirmed at a meeting to be called according to the statute.

Rev. Mr. Lothrop, in behalf of the Executive Committee, submitted for adoption some by-laws. They were

taken up separately and discussed, and a part of them were adopted.

The meeting was then adjourned to the Channing Street vestry, at six o'clock, P. M.

At this meeting the Treasurer's Report was read and accepted.

Statement of the Receipts and Expenditures of the American Unitarian Association, from May 26th, 1846, to May 25th, 1847.

RECEIPTS.

Balance in the Treasury, May 26th, 1846, as per account then rendered,		$199 73
From Auxiliary Associations and Subscriptions,	$2,593 51	
" Donations,	497 00	
" Life-members,	366 00	
" Sales of Tracts,	293 09	
" Societies and Individuals, for Missionary Purposes,	2,468 23	
" Societies and Individuals, for Churches needing aid,	1,462 81	
" Societies and Individuals, for Theological Education, including Meadville School,	380 62	
" Societies and Individuals, for Agent's Expenses,	18 25	
" Interest on Permanent Fund for Salary of General Secretary,	978 17	
		9,057 68
" Money borrowed,		2,000 00
		$11,257 41

EXPENDITURES.

For Paper, and Printing and Binding Tracts, and Books for Distribution,	$1,858 78	
" Salary of General Secretary, one year,	1,500 00	
" " " Travelling Agent, "	750 00	
" " " " " one quarter of previous year,	250 00	
" Travelling Expenses of do.	178 17	
" Rent of Office, Tract Agency, &c.,	225 00	
" Incidental Expenses,	164 66	
		$4,926 61
" Aid of Unitarian Soc. in Toronto,	350 00	
" " " " *Milwaukee,	100 00	
" " " " *Cannelton, Ia.,	160 00	
" " " " *Vernon, N. Y.,	230 00	
" " " " *Troy, "	1,275 00	
" " " " Albany, "	100 00	
" " " " Hartford, Ct.,	125 00	
" " " " *Norwich,	400 00	
" " " " Topsham, Me.,	75 00	
" " " " *Rowe, Mass,	105 00	
" " " " Montague,	100 00	
" " " " Dennis,	50 00	
" " (2d) " " *Lowell,	150 00	
" " " " *Harvard,	25 00	
" " " " Sudbury,	50 00	
" " " " South Natick,	100 00	
" " " " *Marshfield,	25 00	
" " " " Chelsea,	50 00	
" " " " East Boston,	150 00	
Amounts carried over,	$3,620 00	$4,926 61

* The payments and appropriations marked thus (*) are made, wholly or in part, from funds specially designated by the donors for these purposes.

Amounts brought over,		$3,620 00	$4,926 61
For Aid of Broadway Unitarian Soc., *South Boston,		200 00	
" " Church of Warren St. Chapel,		200 00	
" " Rev. Mr. Fisher's Irish Society,		355 00	
			4,375 00
For Theological Education.			
" Aid of Mr. J. Ferris,	100 00		
" " " O. J. Fernald,	100 00		
" " " H. J. Hudson,	25 00		
		225 00	
" " Meadville Theological School,		980 62	
			1,205 62
For Missionary Services in the Western States.			
To Rev. J. Walworth,	100 00		
" " E. B. Wilson,	10 00		
" " M. De Lange,	125 00		
" " Dr. Thompson,	50 00		
" " Geo. Moore,	200 00		
		485 00	
For Missionary Services in New York and New England.			
To Rev. A. A. Livermore,	22 50		
" " Herman Snow,	50 00		
" " G. F. Simmons,	16 23		
" Mr. J. Ferris,	40 00		
		128 73	
			613 73
			$11,120 96
Balance on hand to new account,			136 45
			$11,257 41

Er. Ex.

HENRY P. FAIRBANKS, *Treasurer.*

Boston, May 25, 1847.

LIABILITIES OF THE ASSOCIATION.

The following sums have been appropriated and are not yet paid.

For building a Church at *Rockford, Ill.,	. .	$706 00
" " " *Hartford, Ct.,	. .	50 00
" Aid of Unitarian Soc. at *Tremont, Ill.,	. .	100 00
" " " " *Hillsboro, Ill.,	. .	50 00
" " " " *Vernon, N. Y.,	.	50 00
" " " " *Topsham, Me.,	. .	100 00
" " " " *Manchester, N. H.,	.	100 00
" " 2d " " Lowell, Mass.,	. .	50 00
" " " " *Leverett, "	. .	50 00
" " " " *Haverhill, "	. .	75 00
" " *Theological School at Meadville,	.	557 72
" " *Missionary School at Albion, Mich.,	.	50 00
" " Theological Education,	. .	16 00
" " Rev. Mr. Walworth,	. . .	100 00
" " " " Barr,	. . .	100 00
" " " " Boothby,	. .	50 00
		$2,204 72
The Association also owes for borrowed money,	.	2,000 00
		$4,204 72

Boston, May 28, 1847. The undersigned have examined the foregoing accounts, and find the same to be correctly cast, and properly vouched.

PRINCE HAWES,
THOMAS TARBELL, } *Auditors.*

The by-laws were further considered, and some of them adopted. But previously to the adjournment to the church, it was voted to meet at the chapel of the Church of the Saviour, on Wednesday, at 3 o'clock, P. M.

At the meeting on Wednesday, Hon. Stephen Fairbanks in the chair, the discussion was continued, and all the by-laws were adopted. Some resolutions were offered by Rev. Samuel May, Jr., but were laid on the table to give place for action on other subjects. A committee of nomination was appointed.

Adjourned to 9 o'clock, Thursday morning.

At the meeting on Thursday, Rev. Dr. Dewey communicated to the Association his inability, on account of pressing duties, to serve as President another year, and C. K. Dillaway, Esq., declined being a candidate for one of the Directors.

The committee of nomination reported a list of names to be balloted for as officers at the proposed legal meeting.

A committee was appointed to consider the subject of the salary of the General Secretary, and reported that it be fixed at 2,000 dollars.

Mr. May's resolutions were then taken up, and the first, after a full discussion, was adopted, viz. : —

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, and entirely incompatible with the precepts and spirit of Christianity.

The second resolution was laid upon the table.

A resolution of Francis Alger, Esq., to present a set of bound Tracts to each of the colleges and theological schools in the United States, was referred to the Executive Committee.

Adjourned.

Pursuant to a legal notice, the Association met at the chapel of the Church of the Saviour, on Thursday, June 3d, Hon. Stephen Fairbanks in the chair.

After prayers by Rev. Samuel Barrett, the act of in-

corporation, passed at the last session of the legislature, was unanimously adopted.

Rev. Samuel Barrett, Henry H. Fuller, and George W. Warren, Esqrs., were appointed a committee to report a code of by-laws. They submitted a draft, similar to that offered by the Executive Committee the week previous, which, after some discussion, was adopted.

On motion of Rev. Mr. Lothrop, it was voted that all the life-members of the unincorporated Association be regarded as life-members under the new organization.

A committee was then appointed to collect the votes for officers, and the following gentlemen were chosen.

PRESIDENT.

Rev. Ezra S. Gannett, D. D.

VICE-PRESIDENTS.

Hon. Stephen Fairbanks,
Rev. Samuel K. Lothrop.

EXECUTIVE COMMITTEE.

Rev. Ephraim Peabody,
Rev. F. D. Huntington,
Rev. James W. Thompson,
Isaiah Bangs, Esq.,
Lewis G. Pray, Esq.,
} *Directors.*

Rev. William G. Eliot, *Secretary.*
Henry P. Fairbanks, Esq., *Treasurer.*

Voted, that the salary of the General Secretary be 2,000 dollars per annum.

Voted, that the President and Vice-Presidents be a committee to communicate to Rev. Mr. Eliot his appointment to the office of Secretary, with the above salary.

On motion of Rev. Samuel Barrett, *Voted*, That the thanks of the Association be presented to Rev. Charles Briggs for his faithful services, during twelve years, as General Secretary of the American Unitarian Association ; and that he be requested to act as Secretary of the Association *pro tempore*.

Henry P. Fairbanks, Esq., proposed the following additional article to the by-laws, to be acted upon at the next annual meeting : — " Members of Associations formed as auxiliary to this shall be considered as members of this Association, entitled to attend its meetings, and take part by discussion and vote in its proceedings, provided the terms of subscription to such auxiliaries be not less than one dollar annually ; but no member of an auxiliary or any annual subscriber shall be entitled to vote at the annual meeting, unless his subscription shall be paid on or before the 1st of May."

The following, relating to life-directors, was submitted by Francis Alger, Esq., to be also acted upon at the next annual meeting : — " Voted, that a subscription of one hundred dollars or more to the funds of the Association shall constitute a life-directorship ; and that whenever twenty such subscriptions shall have been made, the Association shall annually elect from these subscribers five, who with the other officers shall constitute the Executive Committee."

Adjourned.

The public exercises were attended on Tuesday evening, May 25, at half past seven o'clock, in the Federal Street Church, Hon. Richard Sullivan in the chair.

After prayers by Rev. Mr. Furness of Philadelphia, the following Report of the Executive Committee was read.

TWENTY-SECOND ANNUAL REPORT.

The Executive Committee, in the performance of their duties the past year, have aimed to make a wise and faithful use of the means intrusted to them, and to accomplish, as far as practicable, the great objects of the Association.

These objects, as stated by the Committee in 1825, were the following : —

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and coöperation among Liberal Christians.

3d. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient ; such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

Another object, not contemplated by the founders of the Association, but growing out of the wants of the times,

has, within a few years, been added. We mean the promotion of theological education. We attach great importance to this, as it is essentially connected with our missionary operations, and the prosperity of our churches.

The Travelling Agent, Mr. Channing, has continued to visit our societies, particularly the more destitute ones, in order to awaken a religious interest, and to stimulate them to increased efforts in support of Christian institutions. And the Committee believe that his labors in these respects have been highly useful; — that a good influence has been exerted upon the churches he has visited.

From his Quarterly Reports we make the following statistical summary.

Churches visited, ...	55.
Discourses delivered, . .	130.
Sunday Schools addressed, . . .	32.
Sunday Scholars, in 36 schools,	3,034.
Church-members, in 41 churches,	2,218, averaging 56.
Sunday-school Teachers in 36 schools,	532.
Miles travelled, . . .	5494.

Our receipts, though larger than in any former year, excepting the year before last, have been less by nearly $400 than they were the year previous. They have been $9,057.68, and the expenditures $11,120.

We account, however, for this deficiency without supposing the general interest in the Association at all lessened. Among the causes of it is the diversion of funds, to a considerable amount, into other channels of Christian benevolence, particularly for the support of a ministry to

the poor in several of our cities and large towns. That noble charity, too, worthy the patriot, the philanthropist, and the Christian, which has recently been manifested in all our societies for the relief of ill-fated Ireland, happening at the season of the year when most of our funds are received, accounts, in part, for the state of our treasury. We regret that our brethren should, for that reason, be less disposed to aid us at this time, for while the one should by all means have been done, the other should not have been left undone.

We have afforded aid to twenty societies ; among which are those at Milwaukie, Wisconsin, Toronto, C. W., Albany and Troy, N. Y., Hartford and Norwich, Ct., Manchester, N. H., Topsham, Me., Lowell, South Boston, and East Boston, Mass. Most of these may be considered as established, and some of them are contributing to the support of other societies.

The new society at Ware, in this State, has received aid from us through the services of the Travelling Agent, who has done much towards establishing it. It has built a commodious church, and promises to become an important society.

The society at Norwich is making great efforts to erect a church and support religious institutions. Our appropriations to it have been large ; but, from the importance of the situation, and the sacrifices of our brethren there, we felt justified in making them.

A new society has been formed at Cambridge during the year. It has built a church and settled a minister, and may be considered among our established societies.

The society at East Boston has settled a minister, under

very favorable auspices, and is in so prosperous a condition as to require no further assistance.

The South Boston society has increased, and is now contributing to the funds of the Association by its auxiliary. It will, however, need some aid a while longer.

Rev. Mr. Fox's society is about building a church at the south part of the city, on the principle of unexpensive pew accommodations, which promises great usefulness. We should be glad to see other similar churches rising up among us, for they would meet a want that is greatly felt in this community.

We have been much interested in the prosperity and growth of the society at Troy. It has recently enlarged its church, and is now liberally aiding the Association.

It is gratifying to receive from societies which we have aided, as we sometimes do, letters like the following : —

" The Trustees and members of the First Unitarian Society in Chicago have, during a period of nearly ten years, on different occasions solicited the aid of the American Unitarian Association, and a kind and liberal consideration has always been given to their wants. The society within that time, in endeavouring to carry out the original object of their organization into a Christian body, the establishment and extension of the pure and uncorrupted gospel of Christ in this city and the adjoining region, have labored under many disadvantages and discouragements, so that what was begun in hope was often prosecuted without hope, and against hope. Without the aid which the Association, and another kindred institution, to which this acknowledgment will be communicated, have afforded, they must have sunk under accumulated difficulties.

"On the members of the society at the present day, and on us, their Trustees, elected for the current year, devolves a more pleasing duty than that of requesting further assistance. It is that of announcing, while we thus gratefully acknowledge all past favors, that we trust to be able, under the blessing of Divine Providence, henceforth to dispense with the continuance of them, and to pursue the ends of our formation as a Christian society by means of our unaided local resources.

"We do not desire to convey the impression that we are enjoying a very high degree of prosperity, that we are free from all anxiety for the future, and that we shall experience no difficulty in meeting all the demands that will unavoidably be made upon us. But we do say, with truth and with no small measure of gratification, that our prospects have never been better than they are now, and that we feel it to be a duty to come to the determination which we have just intimated, both in order to call forth a deeper interest and a livelier activity among ourselves, and to liberate your funds for the aid of feeble and more needy societies, professing a like precious faith.

"Such a connection as that which has subsisted between this society and your Association, so satisfactorily terminated, may encourage you in your prompt and generous benefactions to other Unitarian congregations here and elsewhere struggling into existence; and on the principle that what we have freely received we should freely give, it will, we trust, make us also mindful of their wants, and according to our ability willing to relieve them.

"In behalf, then, of the First Unitarian Society of Chicago, we respectfully request that you will convey to

the Committee and members of the American Unitarian Association this expression of our sincere and cordial thanks for all their kindness, with the assurance of our earnest desire to coöperate with them in every good word and work."

Our monthly publications have been extensively circulated. We have published about 80,000. To the Book and Pamphlet Society we have voted 10,000 ; and to the New York State Association 12,800 ; the most of which have been circulated.

As there was a call for tracts of a somewhat different character from those usually issued by us, the Committee purchased all those which had been published at the office of the "Christian World,"—about 20,000 ; and now have them at our Depository for sale and distribution. The number of auxiliary Associations formed and reorganized is ten. 342 members and 14 life-members have been added to the Association.

We have employed ten missionaries ; from whom we have had very satisfactory reports, especially from those in Northern Illinois and Wisconsin. That field of labor has been occupied mostly by Rev. Mr. Barr and Rev. Mr. Walworth. They are among the prominent preachers of that part of the country. They have travelled much, and preached to large audiences ; and although they have had to encounter great opposition, not to say persecution, their labors have been greatly blessed.

Rev. Mr. Lord preaches regularly at Milwaukie ; but occasionally in neighbouring places where there are Christians of our faith.

Rev. Mr. Conant's labors are now confined, in a great measure, to Geneva and Elgin.

Rev. Mr. Farmer is still preaching at Cannelton, Indiana, and vicinity.

The labors of Mr. De Lange, in connection with those of Rev. Mr. Eliot, at different places in Illinois, have been highly acceptable. Mr. Eliot, in referring to them, says : — " In almost every town and village in this State some Unitarian families are found, and an itinerant, or rather circuit, ministry is what we need, and I hope shall, at some time, obtain. It would be exceedingly useful, sometimes in preparing the way for the establishment of permanent societies, and always in keeping alive the sense of religion in the minds of many, who will otherwise forget that the future life is worth working for. There are hundreds and thousands in these Western States to whom my last words would apply. And for their sake Unitarian missions should be supported. Such labors would perhaps benefit us little as a sect, but they would at least keep us in the way of our duty as Christians."

While speaking of our missionaries, we should not do justice to our feelings did we not pay a passing tribute of respect to the memory of one who so faithfully labored in the cause of his Master in a distant part of the vineyard, whose life was so pure and holy, and whose ministry was so devoted and useful. We mean Rev. Mr. Moore.

" When I heard of his situation," says Rev. Mr. Heywood, of Louisville, " I hastened to see him. But he died several days before I reached Quincy. I heard of his departure when I arrived at St. Louis, but I still continued my journey, for I longed to see his bereaved

people. And I am glad I went ; for, independent of the mournful satisfaction of visiting the grave of one dear to me as an own brother, and of passing through places and scenes hallowed by his memory, there was cause of gratitude in being able to see how the happy, triumphant death of our friend had removed all gloom from hearts which keenly mourn his loss. The closing hours of his life were beautiful indeed. Perfect peace filled his heart ; more than peace, — joyous rapture. The spiritual world was open to his view, and he spoke of the friends whom he was to meet, of the Saviour, and of God, with such certainty, with such anticipations of delight, that surrounding friends partook of his happy faith, and sent messages to loved ones in the immortal world. His life and death were in perfect harmony, and they have left an impression which can never pass away."

There has been a call for our missionaries in most of the New England States.

Rev. Mr. Livermore, of Keene, at the request of the Committee, has preached at Montpelier, Vt., and so much interest was awakened, that liberal subscriptions have been made for the erection of a church.

We have aided Rev. Mr. Fisher, formerly of the Synod of Ulster, in establishing a society in this city among the Irish Protestants. It was found that they were quite numerous ; and, being unwilling to attend the Catholic churches, were mostly without a place of worship. He is entitled to great credit for his indefatigable and useful labors in this truly Christian work. And we ask for him and his interesting society the sympathy and aid of the denomination.

The Association still affords assistance to the Meadville Theological School. And we are happy to learn from the Rev. Mr. Stebbins, its Principal, that it is in a flourishing condition.

"The number of students," he says, "is much larger than I expected. There have been connected with the school, this year, 33. Some, however, from various causes, have left during the year, so that there are now but 30. They are men of promise. Some of the most promising young men of the Christian Connection are among the number. And they feel at home. I am confident that it will do them and Unitarian young men good to associate together. Each will gain the good qualities of the other. It is a great mistake which some are making in reference to the school, that it *aims* to make Unitarians. It aims to make *freemen*. There is no more probability that a young man of the Christian Connection, who enters the school, will repudiate his name and denomination on leaving it, than there is that a Unitarian young man will do it. I have not discovered any tendency on either side for the students to reject their denominational connections. I do not believe there will be any such tendency.

"The economical habits of the students are continued. Exclusive of clothing, most of them do not spend over forty dollars during the academical year. We are determined, if the students will second our efforts, that the expenses shall be kept as low as this in future. I am happy to say, that, thus far, the students have been as anxious as the officers of the school to keep the expenses low.

"The studies pursued are such as are usually attended to in a theological school. The labor is somewhat onerous for the professors, but we will not complain. The exercises of each of the resident professors sometimes amount to twenty-four a week.

"The library contains about 2400 volumes. In addition to these, there are about 1000 volumes of text-books for the use of the students. Quite a number of the students study Greek, some study Hebrew, and a few Latin.

"The prospects for a class another year are good. There are already about a dozen applications. It is very difficult, however, for us to predict in regard to our classes. We have been disappointed so often, that we would be wise in future; — not disappointed in regard to the numbers, but in regard to the coming of the persons who had written. We are about closing the third year of the school, and all looks well. We have obtained an act of incorporation, and the Board of Trustees will soon be organized. All the property will then be passed over to the Trustees.

"I consider the school as firmly established. Unless some unforeseen cause should operate to our injury, I think success is certain. Should the school continue, as I believe it will, we shall need a suitable building for dormitories, and a refectory. The students are now very much incommoded by the bad arrangements of their rooms in the boarding-houses. A lot of land has been already secured, in a beautiful location, overlooking the village and the valley, on which such a building can be erected. I hope that, without our asking, some Joseph of Arima-

thea, whose coffers are full, and whose hands are often extended in charity, will bless us with such a home as we need. The school is *out of debt.* We have no old scores to pay. And when the Trustees take the property, free of all incumbrance, we believe they will keep it so. Indeed, they cannot do otherwise, as the charter forbids their giving any lien upon any of the property."

The New York State Association, we are happy to learn, is exerting a wide influence, particularly by its weekly paper, and by its zeal and energy in the circulation of books and tracts. We wish it God speed, and shall most cheerfully coöperate with it in all its movements.

Letters have been sent to England, Scotland, and Ireland, by the clergy of Boston and vicinity, inviting delegates to be present at the anniversary meetings of this week. We felt that their presence would add much to the interest of this meeting, and would strengthen the bonds of union and sympathy between us and our Transatlantic brethren of a common faith. But, from the answers which have been received, we fear we shall be denied the satisfaction of seeing them.

We have been kindly permitted to make the following extracts from a very interesting letter of Rev. Dr. Montgomery, of Ireland.

"My first and most pleasing duty now is, to express the sincere rejoicing which has filled our hearts, in receiving such gratifying proofs of your Christian sympathy and regard. Believe me, there is no Christian community from whom the distinguished compliment which you have conferred could have emanated with so much acceptance.

Your struggles, from the year 1815, were, to some extent, similar to our own ; but, happily for you, as well as for the great cause of truth, charity, and righteousness, you had not to contend with organized ecclesiastical bodies, and the disastrous influence of a state church. . . . . By your admirable spirit, your unceasing zeal, your beautiful delineations of divine truth, your elevated intellectual and moral character, and the unequalled style and power of your varied writings, you have reflected a light and glory upon the cause of Unitarian Christianity, in every portion of the earth. From the palace of our sovereign to the workshops of our artisans, and the rural houses of our peasants, the influence of Channing, Ware, Greenwood, and a host of your other writers, dead and living, is deeply felt and frequently acknowledged. Our best Tracts, and the *gems* of our private and congregational libraries, have all emanated from the worthy descendants of the Pilgrim Fathers of New England."

After speaking of what has been done by his countrymen, though with many struggles and sacrifices, for the cause of truth and religious freedom, he adds : —

"I need not say how heartily I should rejoice in the privilege of being present at your approaching meetings, to tell you 'face to face' how truly I love and honor you, to catch something of your admirable spirit, to grow wiser and better by contemplating your plans and your examples, to shed a tear upon the resting-place of your illustrious dead, to renew my acquaintance with yourself and other living friends who signed the invitation. . . . . But, *for the present*, this may not be. In the unhappy condition of our poor country,—famine almost everywhere,

with pestilence in her train, — all our ministers must continue at their posts, fixed and steady. We heartily thank you, however, for your most gratifying invitation. We salute you with fraternal affection, we rejoice in the prosperity of your Zion, we reciprocate all your good wishes, and we fervently entreat the Father of mercies to sanctify your approaching assemblies, to the comfort and edification of many, and to the advancement of pure and undefiled religion."

From a survey of the condition and prospects of the denomination, we see no special reason for complaint or discouragement; but, on the contrary, much to inspire confidence and hope, and animate us in the work which God, in his providence, has given us to do.

We cannot close this Report without calling the attention of the friends of the Association to the exhausted state of our treasury, and our want of means to accomplish important objects. There are missionary stations to be occupied. There are important societies, which must close their churches if aid is not soon afforded them. And there are zealous and faithful ministers, with insufficient salaries, who are looking anxiously to us for help.

We would again and again urge the duty of increased activity and zeal in sending abroad and diffusing widely the influences of our holy faith, of pure and practical Christianity. What but the omnipotent power of divine truth can remove the ten thousand evils under which the whole earth groans? What but this will subdue the passions of men, quench the fires of intemperance, give liberty to the captive, and peace to the world?

We should pray, and labor, and make sacrifices yet

more and more for the spread of a pure Gospel, and its heavenly influences, to guide, to sanctify, and to save. And with the prevalence of a pure faith, the fruits of the spirit, we may hope, will be multiplied, and Christian love as well as Christian truth will prevail, as in the primitive days of the Church, and the spirit of Jesus animate all hearts, and the whole earth be filled with the glory of God.

Rev. Dr. Nichols moved the acceptance of the Report, and addressed the meeting.

Rev. F. D. Huntington, in behalf of the Executive Committee, offered the following resolutions.

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the humane enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and governmental policy of the nation, hostile to the establishment of freedom, righteousness, and peace, and demoralizing to the community, we can look to no surer means than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the republic.

Resolved, That one of the most effective methods of extending the knowledge and the spiritual influence of Liberal Christianity is by the distribution of the printed

works of able and devoted Unitarian men, — writers, scholars, and preachers ; that the state of the times, the reading habits of all classes of the people, the general diffusion of a corrupting literature and of an erroneous theology, lay an especial demand on the friends of truth to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press ; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favorable opportunity for its enlarged exercise throughout the country.

Resolved, That the wide limits and the ever-increasing population of the newly settled districts of our Western country, as well as the active and zealous efforts of our fellow-believers in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all Liberal Christians, from east to west, in a united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

Resolved, That the condition of our treasury, and the unusual opportunities now offered for spreading Liberal Christianity, through our various agencies, require more strenuous endeavours, on the part of ministers and laymen, to increase the funds and the annual income of the Association.

Resolved, That the foremost design and adaptation of the Unitarian faith is to awaken and regenerate from sin the individual heart, to form the individual character, to guide the individual life, and to educate, religiously

and morally, a generation of wise, generous, devout, high-minded, Christian men.

The meeting was then addressed on the subjects embraced in the resolutions by Rev. Mr. Furness, of Philadelphia, Rev. Mr. Frost, of Concord, Rev. James F. Clarke, of Boston, Rev. Mr. Bellows, of New York, Rev. Mr. Bulfinch, of Nashua, N. H., and Rev. Mr. Hall, of Providence, R. I. The Report and Resolutions were then accepted, and the meeting was closed by singing the Dismission Hymn.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows: — Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes ; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive

Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847, passed to be enacted.

EBEN BRADBURY, *Speaker.*

In Senate, March 4, 1847, passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,
Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall

hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the Corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

CLERGYMEN MEMBERS FOR LIFE.

The following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel
Alden, Seth
Alger, Horatio
Allen, Joseph
Allen, Joseph H.
Allen, T. Prentiss
* Andrews, William
Arnold, A. C. L.
* Bancroft, Aaron, D. D.
Barrett, Samuel
Bartlett, John
Barry, William
* Bascom, Ezekiel L.
Bates, Reuben
Bellows, Henry W.
Bigelow, Andrew, D. D.
* Brazer, John, D. D.
Briggs, Charles
Brigham, Charles H.
Brooks, Charles
Brooks, Charles T.
Brown, Addison
Buckingham, Edgar
Burnap, George W.
Burton, Warren
* Channing, William E., D. D.
Clark, Amos
Clarke, Samuel
Cole, Jonathan
Colman, Henry
Coolidge, J. I. T.
Crafts, E. P.
Crosby, J.
Cunningham, Francis
Cutler, Curtis
Chandler, Seth
Cordner, John
* Damon, David
Dewey, Orville, D. D.
Doggett, Theophilus P.
Edes, Henry, D. D.
Edes, Henry F.
* Edes, Edward H.
Emmons, Henry
Everett, O. C.
Ellis, George E.
Farley, Frederick A.
Field, Joseph, D. D.
* Flint, Jacob
Flint, James, D. D.
Fosdick, David
Fox, Thomas B.
Frothingham, William
Frost, Barzillai

* Dead.

Furness, William H.
Gage, Nathaniel
Gannett, Ezra S., D. D.
Gannett, Thomas B.
Gray, Frederick T.
* Greenwood, F. W. P., D. D.
Hall, Edward B.
Hall, Nathaniel
Hamilton, Luther
Harrington, Joseph, Jr.
Hedge, F. H.
Hill, Alonzo
Holland, F. W.
Hosmer, George W.
Howe, Moses
Huntington, Frederick D.
Huntoon, Benjamin
Ingersoll, George G., D. D.
Johnson, Rufus A.
Judd, Sylvester
Kendall, James, D. D.
Lamson, Alvan, D. D.
Lincoln, Calvin
* Little, Robert
Livermore, A. A.
Loring, Bailey
Lothrop, Samuel K.
Lambert, Henry
Lunt, William P.
May, Samuel, Jr.
Merrick, J. M.
Miles, Henry A.
Morse, William
Moore, Josiah
Motte, Mellish I.
Muzzey, Artemas B.
Newell, William
Nichols, Ichabod, D. D.
Noyes, George R., D. D.
Nightingale, Crawford
Osgood, Peter
Osgood, Samuel
Osgood, Joseph
Palfrey, John G., D. D., L.L. D.
* Parker, Nathan, D. D.
Parker, Theodore
Parkman, Francis, D. D.
Parkman, John
Peabody, O. W. B.
* Peabody, William B. O., D. D.
Pierpont, John
* Phipps, H. G. O.
Putnam, George, D. D.
Pike, Richard
* Ripley, Ezra, D. D.
Ripley, George
Ripley, Samuel
Richardson, Joseph
Robbins, Chandler
Robbins, Samuel D.
Robinson, Charles
* Rogers, T. F.
Sanger, Ralph
Sears, E. H.
Sewall, Charles C.
Sewall, Edmund Q.
Shackford, C. C.
Simmons, George F.
Smith, Amos
Smith, J. C.
Stebbins, Rufus P.
Stetson, Caleb

* Storer, John P. B.
Sullivan, Thomas R.
Sweet, John D.
* Swett, William G.
Sargent, J. T.
Stearns, Oliver
Thayer, Christopher T.
* Thayer, Nathaniel, D. D.
Thompson, James, D. D.
Thompson, James W.
Waite, Josiah K.
Walker, James, D. D.
* Ware, Henry, Jr., D. D.
Ware, William
Wellington, Charles
* Wells, George W.
Wheeler, A. D.
White, John
White, William H.
* Whitman, Bernard
Whitman, Jason
Whitman, Nathaniel
Whitney, F. A.
Whitwell, William A.
Williams, George A.
Willis, Martin W.
Weiss, John
Wilson, E. B.
Withington, Hiram
Young, Alexander, D. D.

OTHER MEMBERS FOR LIFE.

Abbot, Samuel
Abbot, Ezra
Abbot, Harris
Abbott, Miss Abigail
Adams, Benjamin T.
Adams, James, Jr.
Adams, Philip
Alger, Cyrus
Alger, Francis
Ames, Seth
Ames, David W.
Ames, Mrs. David
Andrews, Ebenezer T.
Anthony, Edward
Aspinwall, Samuel
Atherton, Charles H.
Appleton, Nathan
Appleton, Charles T.
Appleton, Francis
Appleton, J. R.
Appleton, Samuel
Ball, S. S.
Bancroft, Mrs. B. D.
Bangs, Isaiah
Barrett, Nathaniel A.
Barker, Joseph A.
Baker, Henry F.
Bigelow, Alanson

Bigelow, John
* Bird, John H.
Bixby, Miss Keziah
Blanchard, Hezekiah
* Blake, Mrs. Sarah
Bliss, Theodore
* Bond, George
Bond, George W.
* Bowditch, Nathaniel
Bowles, Samuel
* Bradlee, Joseph P.
Brackett, Samuel E.
Brooks, Peter C.
Brewster, Oliver
Brewster, William
Brown, Mrs. Amy T.
Cartwright, Charles W.
Carew, Joseph
Chapin, Harvey
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret
* Child, Richards
Child, Mrs. Richards
* Clapp, Joshua
Clapp, Mrs. Mary
Clapp, Miss Catharine
Clarke, Mrs. Sarah
Colton, George
* Cotton, John
Cotton, Joseph, Jr.
Cobb, Elijah
Coffin, George W.
Cooke, Mrs. Mary F.
Coolidge, Joseph
Crocker, James H.
Crocker, George A.
Cushing, T. P.
Cushman, Henry W.
Crosby, William
Dale, Samuel H.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, James
Davis, James, Jr.
Davis, Joseph
Davis, J. Amory
Denny, Daniel
Dix, Miss D.
Dorr, Samuel
Dorr, John
Draper, James
Dwight, William
Dwight, George
Dwight, Mrs. Mary
Dwight, Jonathan
Eager, William
Edwards, Elisha
* Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Otis
* Everett, Moses, Esq.
Fairbanks, Stephen
Fairbanks, Henry P.
Farley, Mrs. Frederick A.
Fearing, Albert
* Fitch, Jeremiah
Fisher, Joshua
Foster, Charles W.

Foster, Charles A.
Foot, Homer
Fowle, C. S.
Fowler, James
Francis, Ebenezer
Frost, George
Gassett, Henry
Gould, Benjamin A.
Gould, Lewis
Gould, Mrs. Elizabeth
Grant, Moses
* Gray, Harrison
Green, Ezra
Hammond, Daniel
Hammond, Samuel
Hall, Jacob
* Hall, Mrs. Edward B.
Hall, Sarah B.
Hawes, Prince
* Hedge, Barnabas
Hewes, Abraham, Jr.
Hewett, H. N.
Heath, Charles
Hendee, Charles J.
Hickling, Charles
Hoar, Samuel
Hodges, George
Holbrook, Ann B.
Holland, Mrs. F. W.
Howard, John
Howard, Charles
Howard, Abraham
Howe, John
Howe, Zadock
Hunt, Nathaniel P.
Holmes, Benjamin
Inches, Henderson
Inches, Miss
Jackson, Francis
Jarvis, Mrs. Leonard
Jernegan, Mrs. Mary
Johnson, James
* Johnson, Milton
Jones, Mrs. J. C.
Jones, Miss Charlotte
* King, Gedney
King, Daniel P.
King, Samuel B.
Knight, William H.
Kuhn, George H.
Lawrence, Amos
* Lawrence, Luther
Lawrence, William
Lamson, Benjamin
Lamson, John
Lane, George
Lewis, S. S.
Lewis, Mrs. S. S.
Lincoln, Oliver
Lincoln, M. S.
Livermore, Isaac
Livermore, George
Lord, George
Lord, Ivory
Lord, Mrs. Sarah C.
Low, Francis
Low, John J.
Low, Mrs. Rachel
Low, A. A., Esq.
Lombard, Ammi C.
* Loring, William J.
Loring, J.

May, Joseph
May, Samuel
* Marsh, Ephraim
Manley, John R.
Manley, Miss Mary
Manley, Mrs. Abigail
Mellen, Michael
* Metcalf, E. W.
Miles, Mrs. Henry A.
Morgan, Charles W.
Morton, Ichabod
* Munson, Israel
Manning, Mrs. Elizabeth
Newell, J. R.
Newman, Henry
Newman, Miss Mary
Newman, Miss Margaret
* Nichols, Charles C.
Nichols, Miss C. K.
Olmsted, Charles H.
Orne, William W.
Osborn, Kendall
Osgood, Isaac
Otis, Harrison G.
Owen, John
Parker, Daniel P.
* Parsons, Thomas
* Parsons, William
Parkman, George
* Parkman, Mrs. Sarah
* Peabody, Joseph
* Peabody, Mrs. W. B. O.
* Peele, Willard
Perkins, Francis
Perkins, Thomas H.
Pettes, Henry
* Pickman, T. Benjamin
* Pickman, Dudley L.
Pierce, S.
Pierce, John B.
Pray, Lewis G.
Preble, William P.
Prescott, Oliver
* Prescott, William
Prentiss, John
Phillips, Stephen C.
Phillips, Hon. Jonathan
Phillips, Mrs. John
Putnam, Mrs. George
Rantoul, Robert
Rice, Henry
Richardson, James B.
Rhoades, Stephen
Roberts, Amos M.
Rogers, John
Rogers, John Gray
Russell, John B.
Russell, Nathaniel
Salisbury, Samuel
Saunders, Mrs. Elizabeth
Savage, James
Sawyer, Samuel, 2d
Seaver, George
* Seaver, Charles
Seaver, Benjamin
Sewall, Daniel
Sewall, Mrs. Amy P.
Shaw, Robert G.
Shaw, Lemuel
Shaw, Francis G.
Shaw, W. C.
Shove, Jonathan

Smith, Melancthon
Smith, Mrs. D.
Smith, Joseph M.
Southwick, Philip R.
Sprague, Noah P.
* Stanton, Francis
Stearns, Henry
Stephens, Nathan
Stone, Lowell M.
* Story, Joseph
Swett, Samuel
Sweetser, Samuel
* Sullivan, William
St. John, Samuel
Stebbins, Festus
Townsend, Henry B.
Thayer, Mrs. Christopher T.
Thomson, John
* Tucker, Richard D.
Tuckerman, Gustavus
Tufts, Mrs. Nathan
Thayer, Joseph H.
Wade, Eben
Wales, Samuel, Jr.
Walker, Mrs. L. L.
Ward, Artemas
Ware, John
Weld, John D.
Weld, Daniel
Weld, Mrs. Martha
Wells, Mrs. Lucia
West, Nathaniel
Wheeler, Jonathan
Wheeler, I. S.
White, Charles
White, Daniel A.
Whitmarsh, Samuel
Whitney, Jonathan
Whitney, B. B.
Whittemore, George
Willis, William
Wilkinson, Simon
Williams, John D.
Williams, Moses
Williams, J. D. W.
Williams, David W.
Williams, George F.
Williams, Isaac
Worthington, William
Wood, Mrs. J. V.
Willard, Miss Polly

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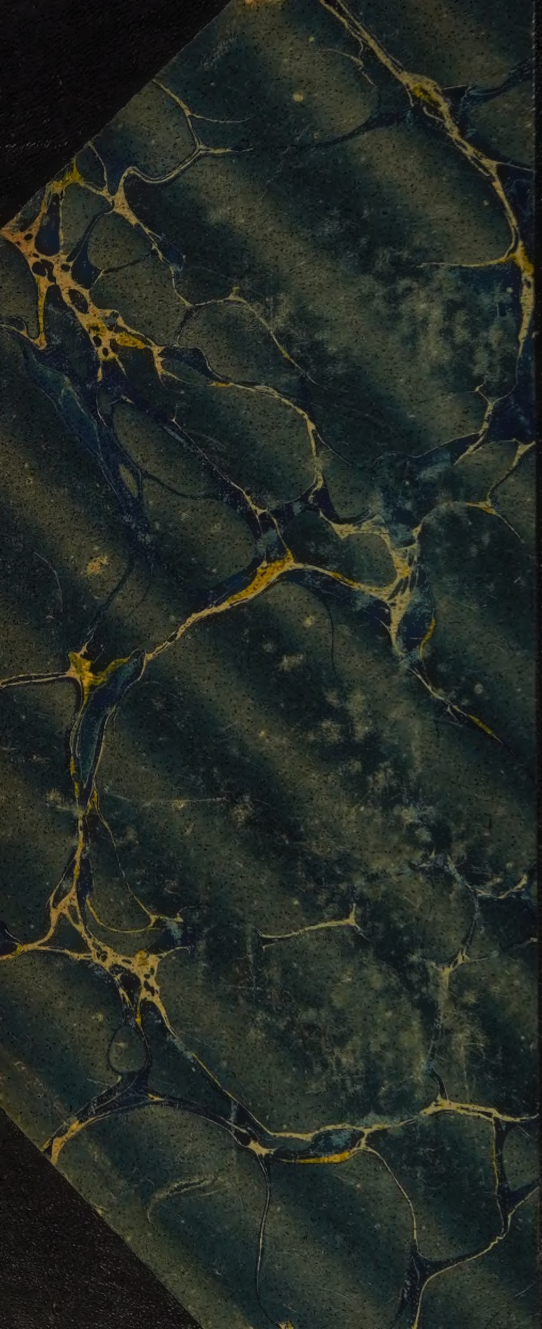
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